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Targets of tyranny



ANIMAL RIGHTS & WRONGS

WHAT YOU THINK ABOUT THE NEW INTERNATIONALIST



Every year the New Internationalist team has a meeting, with editors flying in from Canada and Australia. Together we scrutinise the previous year's magazines to learn from our mistakes and build on successes. Then we decide which themes to cover over the next 12 months. The discussion is greatly helped by feedback

from you our readers, and so we regularly survey a limited number of subscribers. We thought you would be interested in the results of the Autumn 1990 survey, so here goes.

YOUR praise is a shot in the arm for us and 76% of you voted to keep the magazine the same size, so we must be doing something right. Only 19% wanted more editorial pages and 4% requested more pages of advertising.

Judging by your comments also, you are generally satisfied with NI. Most people scribbled words like 'I'm generally pleased with it' or 'it's excellent'. One person even said that the NI had changed her life – though she didn't explain whether the change was for the good. A few of you took the opportunity to complain about our subscription department: 'We still haven't got the issue on'. And there were raised eyebrows all around at someone's observation that we were 'champagne socialists'. We have now institutionalised the term to reprimand each other when we feel standards slipping.

We invited you to agree or disagree with a series of statements about NI. Most of you agreed that 'I generally find the subjects covered by NI are interesting', 'The magazine is an inspiration', and 'The magazine looks exciting'. A few also thought that 'The NI's views are too biased' and 'The magazine is not sufficiently political'; fortunately not too many.

The sections you like best in the magazine are the feature articles – which gratified editors who spend so much time editing to make the magazine 'a good read'. Second favourite was the Facts spread in the centre, third came Country Profile at the end of the magazine and fourth, the Keynote article. Bottom of the list was the Action section which lists useful organisations to help you campaign, (maybe you are not so keen to be told 'what we can do about it' after all), closely followed by the Classic review, and then the advertisements understandably not chosen as the most riveting read in the magazine.

You also helped us resolve a long-running debate about whether or not to increase the number of pages devoted to readers' letters; 63% of you wanted the letters pages to remain the same length and only 29% wanted them to be increased. Needless to say, we shall follow the majority view in this matter – at least for the time being.

The most popular improvements that you chose, out of a list of possibles on offer, were more in-depth analysis in articles and a regular interview. About 21% wanted more graphics and illustrations and 19% wanted 'more culture'. Few of you showed much interest in having colour photographs and fewer still could raise any enthusiasm for a new agony uncle section. (To which the proposed agony uncle heaved a sigh of relief).

Most of you apparently buy NI because 'it offers a radically different perspective on international issues'. However a substantial proportion of you want it 'because it gives you a simple introduction to a variety of subjects' – or 'because it keeps you up-to-date on Third World development'. Some of you even buy NI because you 'want to support an idealistic publication'. And for this we can only say a big thank you.

We also asked you what other magazines you read. Top of the list came New Scientist, New Statesman and Private Eye. They were closely followed by Viz and the Economist. What a strange bunch you are. We are not sure what conclusions to draw from this – except perhaps that after reading the one (or looking at the pictures in the other), you feel like a change.

We also asked you which subjects you would like to read about next year. You said *Multinational Corporations*, *Northern Ireland* and *The Arms Trade* so we are delighted to announce that we are planning issues on all three. Your other tastes proved eclectic ranging across freemasonry, agribusiness and democracy. A few of you also showed interest in overseas aid, Cuba and abortion. But almost all of you are indifferent to sport. And the same goes for sex and entertainment; we could be forgiven thinking that you are a pretty serious lot.

Each issue of NI is edited by a different person. And every year the editors scan the results of the readership survey eagerly seeking out those magazines which you liked the best out of the 12 that we produced (between September 1989 to August 1990). We asked you to choose your top three magazines. But this year we had a top four because you rated two issues equally. While all the other magazines drew between 8% and 30% of your vote, *Fundamentalism* topped the lot with 38%, *The Palestine/Israel Conflict* came second with 34% and *Green Consumer* and *Water* tied, with 31%.

A big thank you to everyone who bothered to fill in the questionnaire and send it back. Your message reached us loud and clear.



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New Internationalist exists to report on the issues of world poverty and inequality; to focus attention on the unjust relationship between the powerful and powerless in both rich and poor nations; to debate and campaign for the radical changes necessary within and between those nations if the basic material and spiritual needs of all are to be met; and to bring to life the people, the ideas and the action in the fight for world development.

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Vanessa Baird, Chris Brazier, Wayne Ellwood, Alan Hughes, Guy Montgomery, Gill Moore, Clive Offley, David Ransom, James Rowland, Sue Shaw, Kate Stott, Richard Swift, Dexter Tiranti, Troth Wells.

Editorial responsibility rests with the co-operative, whose purpose is to communicate development ideals through print and film to the widest possible audience.

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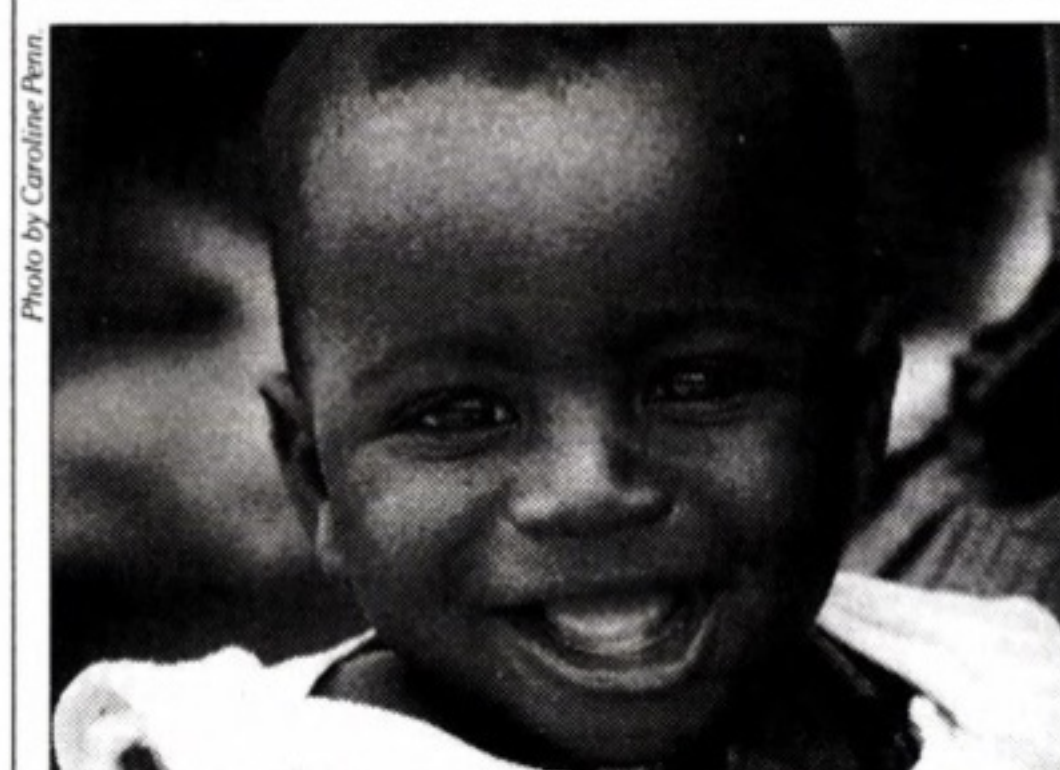
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SPIRITUAL INTERNATIONALISM

WHAT a divisive factor in human affairs is 'national' i.e. denominational and sectarian, religion. Would it not be wonderful if religionists all over the world could discover the similarities in their religions instead of their differences and get together as normal, kindly human beings, tolerant of whatever different forms of religious expression they might adhere to. Better even than that there is the Religion of Truth from which all sectarian religions sprang. It is the Ancient Wisdom or in modern terms Theosophy.

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ONE of the current editors came to his interview at NI praying that no-one would look at his feet. Or more specifically his shoes. They were his only ones – well his only half-way decent ones. And they were made of leather. What would those people at NI think if they saw

that he was an exploiter of animals?

Well, he was appointed – in spite of the shoes. And soon went on to discover that not only were others wearing leather shoes – he was also, at that time, the only vegetarian.

The numbers have grown since then, reflecting a concern that is evident in most of our readers' countries. In fact, it has been decided that the next New Internationalist Food Book would be an exclusively – instead of partly – vegetarian one.

The contents of an issue on Animal Rights did however give rise to some doubts in the group. 'Is it going to say we should all be vegetarians?' asked one colleague cautiously. Another was concerned about whether she was going to be 'made to feel guilty' about keeping a pet rabbit.

Alas, the rights and wrongs of pet-keeping fade into relative insignificance the further one delves into exactly what kind of relationship we humans have with the rest of the animal world.

On the face of it the average modern city-dweller does not seem to have much of a relationship with animals at all. If she does, it is probably with a domesticated cat or dog or fish. But if you start looking at the products she buys, what they are made of and how they are made, you may find that she is much more connected with the animal world than her ancestor ever was. It's a very different connection though – it is distant, alienating and, above all, a dead connection.

Bringing vitality and meaning back into this deadly, distorted relationship may seem like a hopeless project. But it isn't. This is one issue that everybody can do something about – if only by changing a few personal habits.

Of course Animal Rights consciousness is nothing new. Most of the world's major religions – Islam, Hinduism and Buddhism, for example – preach compassion for fellow animals and tell us that their lives are precious and should be respected.

Compassion is quite a bit thinner on the ground in the Western tradition and those individuals who put it into practice – like St Francis of Assisi or Leonardo da

Vinci – were considered eccentric.

But with the moves to abolish the human slave trade people began to think about another form of slavery – that of animals. Abraham Lincoln, for example, pronounced that it was only a matter of time before animals had legal rights. And the Enlightenment humanitarian Jeremy Bentham suggested: 'The question is not, *can they reason?* Nor, *can they talk?* But *can they suffer?* Why should the law refuse its protection to any sensitive being? The time will come when humanity will extend its mantle over everything which breathes ...'

Well, humanity certainly did not extend its mantle during the two centuries that followed. Rather, the industrial and modern age extended a massive network of suffering.

But today a combination of rage and revulsion are serving to turn what were eccentric views into a mass movement. Could we be witnessing humanity's most radical revolution yet?

Vanessa Baird

Vanessa Baird
for the New Internationalist Co-operative

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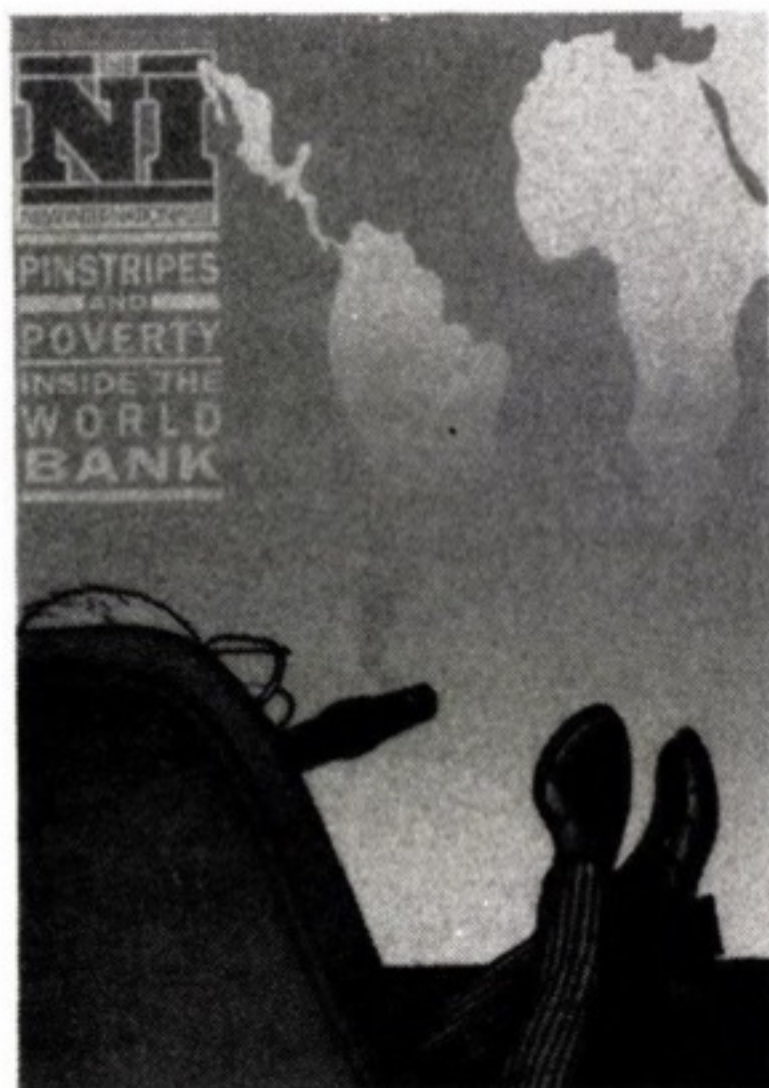
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Unsolved mystery

Your World Bank issue (*Pinstripes and poverty* NI 214) confirmed my growing frustration with the NI. I, for one, am not surprised that a huge agency like the Bank has problems living up to its



mandate to help the world's poor. What organization of that size would not have blemishes on its record? The point is: what can be done about it? Is a \$23 billion-a-year organization just supposed to roll over and play dead? Or should it be reformed? And if so, how? Those are the questions I'd like answered. But after reading your World Bank issue, I'm none the wiser.

Tim Smithers
Port Hope, Ontario
Canada

Mutinous mutterings

Colonel Gibson (*Letters* NI 213) gives away his age as well as his militaristic mind when he states that 'voluntary respect for authority is the foundation for democratic peace'. Gone, thank goodness, are the days of 'do as I say, not as I do', and hopefully of education for the sole purpose of passing examinations. I try to teach my children to be co-operative and to show respect where it is earned. 'Authority' in the form of governments, military leaders and big business chiefs very rarely earns respect and therefore doesn't automatically get it from me. However while I am not a Royalist, it seems to me that the Royal family do more to

NI welcomes your letters. But please keep them short. They may be edited for purposes of space or clarity. Include a home telephone number if possible and send your letters to the nearest editorial office. The address is inside the front cover.

deserve our respect than all the Thatchers, Kinnocks and Colonel Blimps put together.

Ronald Good
Niton, Isle of Wight, UK

Confused truth

Your search for 'truth' is becoming increasingly confused. To display tarot cards under headings like 'facts' and 'truth' is – at best – naive and absurd (*What next?* NI 213). If these things are not occult, as you claim, why are there people in my church who have needed deliverance from their effects? Your search for utopia might start afresh in the Bible, which reveals a loving God with a plan for humanity as a whole and a personal interest in each of us through Jesus. More and more people today are finding the true freedom and meaning this brings. Unfortunately you seem too ready to trot out received opinion against Christianity – sad for a magazine that claims to take a stand on the facts.

R Gwynn
Kingston-upon-Thames, UK

Confronting reality

Jessie Campbell's letter (*Letters* NI 212) expresses the fundamental democratic socialist belief – that industries, land and natural resources should be democratically owned and controlled by all the people and that production should be for human needs rather than pri-

marily for profit – which idea the major parties in Britain and the US have been trying to eliminate from our thinking for many years. Thatcherism, in particular, must be halted before even a start can be made in reversing the wild squandering of resources. But without a change of heart and mind in the new Europe, as well as other industrial nations, any changes in policy in Britain will have little effect upon the threats facing the global environment.

Frank Beal
Cardiff,
Wales, UK

Prickly problem

Further to Sue Shaw's feature *The secret life of the apple* (NI 212), we remind your readers that many hedgehogs have suffered in this summer's drought because their main sources of succulent food (slugs and worms) have been in short supply. We now hope to raise 'hedgehog consciousness' and help these amiable creatures put on enough weight to survive the winter. A shallow dish of water and a little dog or cat-food left out each night could save a life. Your readers may also like to learn that a leaflet called 'Helping hedgehogs' is available from the British Hedgehog Preservation Society, on request with an SAE from Knowbury House, Knowbury, Ludlow, Shropshire, SY8 3LQ.

A H Coles
Ludlow, UK

Address change

Please note the new address for the Henry Doubleday Research Association (*The massacre of Apple Lincoln* NI 212). It is at the National Centre for Organic Gardening, Ryton-on-Dunsmore, Coventry, CV8 3LG.

Jack Butterfield,
Shaftesbury, UK

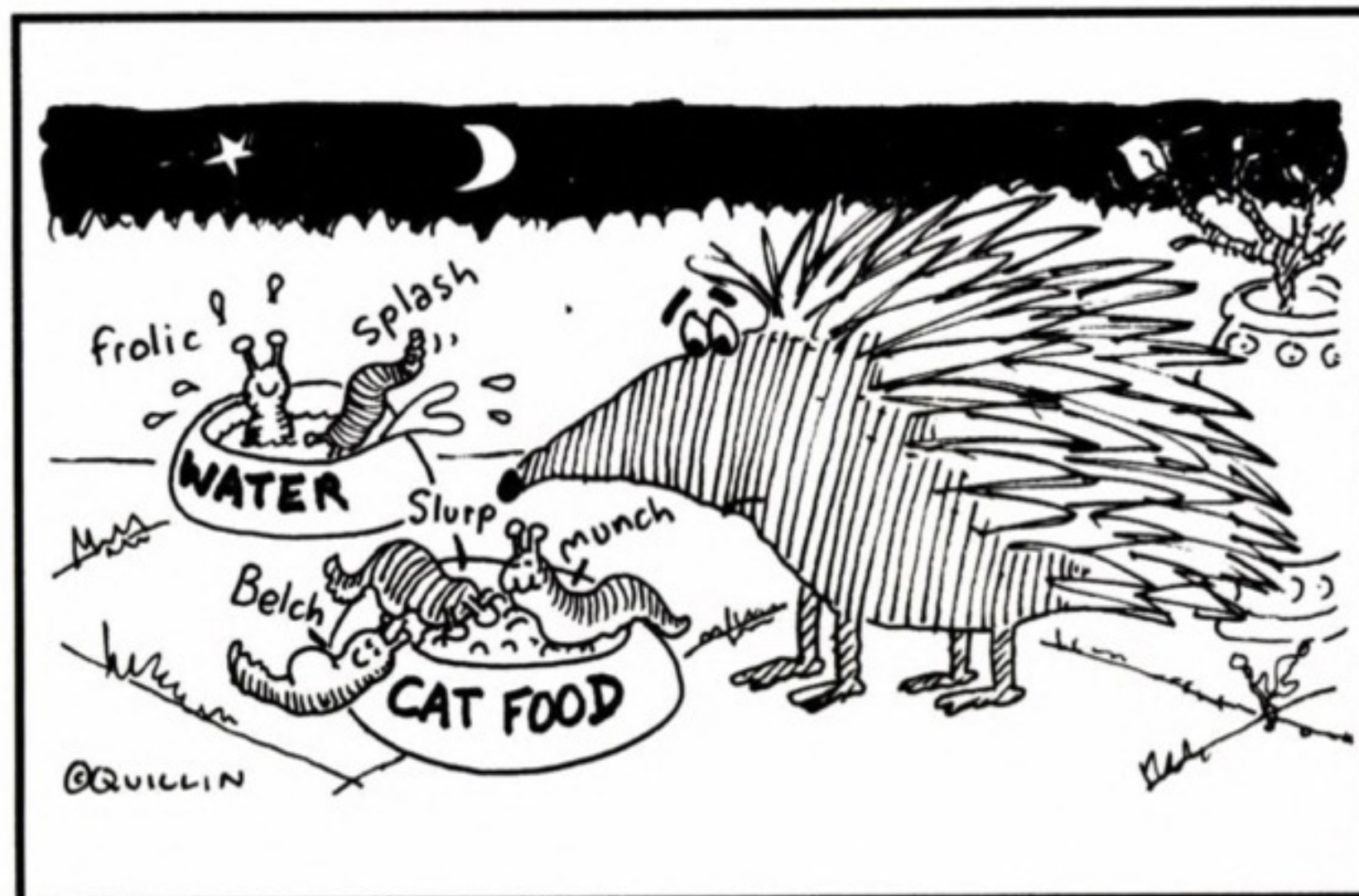
Soft options

Men are forced to accept the dangerous, brutalising jobs like combat duty in wars, while women are protected from all the harsh, unpleasant things (*The secret life of the apple* NI 212). If men hate women it is possibly as a result of having been used to ensure that the lifestyles of women remain privileged and protected. Perhaps when women have the generosity and sensitivity to share their lives with us instead of precipitating us into the lonely and active role irrespective of whether we wish it or not, and at no matter what cost to us sexually, psychologically, emotionally, financially and physically, then and only then will we behave in the humane way that women tell us that only they behave.

George Lewis
Peebles, Scotland

Genital mutilation

Editorial changes have resulted in an error in my article 'Why men hate women' (*The secret life of the apple* NI 212). Episiotomy is not 'the cutting of skin between anus and vagina' – the definition inserted into my article. Rather it involves cutting through skin, flesh and layers of muscle in the only surgical operation not done with a scalpel. It is also the only surgical intervention which takes place on the body of a healthy woman without her consent and often without informing her. The most common reason given to women for episiotomy is that it is done to avoid a tear. However, many women are given them as a matter of hospital routine and until recently, when birth activists led protests against this form of assault, there was approaching 100 per cent episiotomy rate in some British maternity units. Research



shows that a small (first degree) tear, which is the most common injury in childbirth, heals more readily and is more comfortable for women than an episiotomy. Routine episiotomies under these circumstances can only be described as a Western form of female genital mutilation.

Celia Kitzinger
London, UK

Reversed roles

I really like your magazine but Celia Kitzinger's article *Why men hate women* (NI 212) infuriated me so much I must write my comments down or I won't calm down. You see, my boyfriend is male and so is my father, along with quite a few friends and colleagues. Feminists must stop turning the tables against men assuming that they are all evil and womb-envious and that all women are victims of male violence. This attitude is as biased as

that of men who see women as part of the weaker sex. Each person has their own identity. To claim generally that men hate women is preposterous. Where is your proof?

Christine Schafer
Manchester, UK

Tibet's children

The picture that was used for my article (*The Dalai Lama and the Playwright* NI 211) could hardly have been less appropriate: bored-looking Tibetan children sat holding 'Free Tibet' banners under a balcony draped with the Tibetan national flag. 'Trouble in Tibet' the caption read. If that had been Tibet those children would not have been able to sit down, let alone be bored. Since 1987 police in Lhasa have fired on nationalist demonstrators using automatic weapons. Five school children were arrested last year

for making copies of Tibet's national flag. One has been sentenced to an indefinite term at a juvenile detention centre. The other sentences are unknown.

The children in this picture were demonstrating in the Tibetan exile community in India where the Dalai Lama has lived since 1959. He fled Tibet ten years after the Chinese army moved in – not in the same year, as the editor suggested.

Catriona Bass
Oxford, UK

Serious solution

I am one of a growing number of Muslims of European descent who chose to become Muslim after years of contemplation (*Fundamentalism* NI 209). Yes, I am a 'Fundamentalist' and I know that Islam is the solution. It is the only belief system that can deliver all its promises to everyone. I take great exception to the

way you lump Islamic Fundamentalism along with Christian Fundamentalism. Also, in the facts you state that Islam is opposed to women's rights. On the contrary, when Islam is practised in its true sense, women are respected and protected. We are elevated to a position higher than in the West. I pity the 'liberated' woman who feels she must expose her body. I cover mine and I am freer. I am also offended by your continuing portrayal of Muslims as dour and 'no fun'. Yes, it is true that 'there can be no fun and enjoyment in whatever is serious'. Death, crime and doomsday are not fun. However we have fun at the appropriate times like anyone else.

Amina Sadler
Colorado Springs, US



The views expressed on the letters pages are not necessarily those of the NI.

LETTER FROM TAMIL NADU



War talk

The shadow of war hangs over Pakistan and India. Can America help? Mari Marcel Thekaekara takes a look at those who rule in the land of the brave and beautiful.

SCANNING the newspaper headlines this morning I touched on President Bush's latest report to the US Congress. My eyes alighted on the lines, 'Soviet expansionism is no longer a threat'. At last. Unbelievably. Three cheers, I was about to yell. Then the bombshell. Mapping out the US security strategy for the 1990s, the Bush administration intends to shift the focus of its military concern to the Third World. 'God help the Third World,' I uttered in dismay.

I grew up in India, in a home where Communists were the bad guys and Americans the good 'uns. American movies, the only foreign films around at the time, reinforced this image. But in high school, a cynical history teacher pointed out that the most powerful democracy in the world supports and encourages fascist dictatorships everywhere. 'Study these reports,' she insisted to a largely disbelieving classroom: human rights documentation on atrocities by the Shah of Iran's regime; on Marcos' Philippines and the innumerable banana republics of South America. Millions of innocent people being tortured and killed with US government support.

Nearer to home, we had Zia's Pakistan. Pleas by the sack load, letters, phone-calls from respected politicians, religious heads and rulers of every major country failed to thwart Zia's maniacal desire to eliminate ex-premier Bhutto. The US continued to support Pakistan on the grounds that the Soviets were in Afghanistan hence they had to have an ally in the neighbourhood. The Soviets left and so did Zia. Now the American excuse is that they need to nurture Pakistan's fragile democracy. It has long been an inescapable reality of the Indian subcontinent that the nurturing takes the form of supplying highly sophisticated arms.

But a new headache for Indian democracy is that the US – with a bit of help from West Germany and France – has contrived to supply Pakistan with enough nuclear technology to blast India off the face of the earth. The US has been systematically and deliberately responsible for building up Pakistan's stockpile of nuclear material. And it is ironic that the US protested strongly against France's decision to sell a

900 megawatt reactor to Pakistan; the US waived its own laws to sell nuclear material, the Symington Amendment, which forbids any assistance to a country engaged in military nuclear activity, thereby giving Pakistan the green signal to proceed with its programme.

On October 1, 1989 President Bush certified to the US Congress that Pakistan did not ON THAT DATE possess a nuclear device. He underlined the official position, which was only concerned to establish *whether Pakistan possessed a nuclear explosive device and not whether Pakistan was attempting to develop or has developed various relevant capabilities*. In effect, if Pakistan had assembled a number of bombs but left the last two screws untightened, the US authorities could assume that the devices would not in their *existing* condition cause a nuclear explosion. Hence the President's certification would remain valid.

The President's certification is a mere quibbling with words to provide an alibi in the event of any mishap: he could maintain that on the day of certification, nuclear explosive devices supplied by the US would not have caused a nuclear explosion in their *then* existing condition.

America's hypocrisy and duplicity still shocks me, probably because John Kennedy was idolized by Indians in the sixties. His portraits still adorn shop walls in remote Indian villages together with Gandhi, Christ or Krishna. Many Tamil children are named 'John Kennedy'. So American arms to Pakistan come as a slap in the face for most Indians, especially as tension between the two countries is growing.

Journalists returning from Pakistan-occupied Kashmir tell of the waves of hatred being generated by fundamentalist *mullahs* and religious leaders. Teenagers swarm the streets of Pakistan demanding contributions from a volatile public for a *Jehad* or Holy War. Every Friday after prayers at the mosque, fiery sermons are preached inciting true believers to start a *Jehad*. 'It's now or never,' blare the loudspeakers. And into this rabidly volatile scenario are poured US arms and ammunition in ever-increasing amounts.

I am actively campaigning for decent people in Europe and America to protest against their governments' support of nuclear proliferation in the Third World. I invite NI readers to lobby their governments, demonstrate, protest, do anything they can to prevent a nuclear build-up here. I must confess I have a vested interest in this campaign. I want my children to know peace.

Mari Marcel Thekaekara has been working for the last seven years on a project she and her husband started for native people in the south Indian state of Tamil Nadu.

If ants could study us – and our attitudes towards the rest of the animal world – what would they think? Vanessa Baird engages in a piece of shameless anthropomorphism.

Targets of tyranny

ANIMAL RIGHTS & WRONGS



TWO ants were crossing the factory farmyard. One was still shaking from a recent, though common, ordeal. The cause: a human thumb. The kind that hovers above one in that shall-I-or-shan't-I-squash-you sort of a way.

'What did you do?' asked the second ant, as ants do, not with words but with chemical messages.

'Stood very still, then at the last minute nipped down a crack.'

'Lucky there was one.'

But the first ant was too lost in thought to ponder her good fortune. 'What I want to know is why do they behave this way. Why can't the dinosaurs just leave us alone?' ('Dinosaur' is ant slang for 'human', for reasons which may become clear later).

Her companion, an older, wiser ant who had for many years studied human behaviour, gave a deep sigh. The younger ant continued: 'Is it because they have little power of reason? Their heads are rather small in relation to their bodies.'

'They don't have an ant's capacity to understand the world, it's true', said the older ant. 'Nor our special ability to understand other animal forms of communication. In fact, they think they are the only ones who have any complex form of communication at all.'

'You're kidding.'

'No, seriously. But they *can* reason. It's just *how* they reason that's the real problem ...'

At that moment the door of a long, low building flew open and Farmer Fastbreeder strode out, slamming the door quickly behind him. The ants shuddered. They knew what was inside: rows of pigs, in the dark, unable to move, crammed into cold, metal-barred, concrete-floored stalls that were rarely cleaned out.

Up until recently the pigs would relieve their boredom in the only way they could – by biting the tail of the pig in front. But then Farmer Fastbreeder read in

the *Factory Farmer's Weekly* that you could 'cure pigs of this vice' by cutting off their tails.

The ants only occasionally went into the pig shed. It was so depressing to see the rows of misery waiting to become ham – and not be able to do anything about it.

Dominion

The older ant suggested they make their way to the farmhouse kitchen. The younger ant would never learn about the ways of humans unless she studied them at close quarters. Besides, the kitchen was a good place to visit just after breakfast. Humans were such sloppy, careless brutes. They always spilled bits of food over the sideboard. You could stock up enough in one session to feed a colony.

Voices were raised in the kitchen. Young Flo Fastbreeder had just declined to accept the piece of bacon Farmer Fastbreeder had offered her. When she mentioned the word 'exploitation' Farmer Fastbreeder reached for his Big Book of Quotations. It fell open at a well-worn page.

'Genesis Chapter 1,' he intoned gravely. 'And God said "Let us make man (sic) in our own image, after our likeness, and let him have dominion over the fish in the

sea, and over the fowl of the air and over the earth, and over every creeping thing that creepeth on the earth".

The older ant sighed wearily: 'I can't tell you how many times I've heard this "dominion" rant; this we-are-the-greatest-and-therefore-we-can-do-what-we-like-with-the-world routine.'

But Flo Fastbreeder rose to her father's challenge: 'What does that prove? Does it say you can eat them? Hunt them for fun? Use them as tools in laboratories?'

Farmer Fastbreeder was already flipping the pages. 'Now, where's that clever Greek ... here we are: Aristotle. Now, he says that humans are animals too ... whooops ... that's not it. Here! He says that humans are different from animals because they are "rational" beings.'

'That's a joke,' muttered the ants in almost perfect unison.

'Aristotle says: "Nature makes nothing purposeless or vain," Fastbreeder droned. "It is undeniably true that she has made all animals for the sake of man (sic)".'

'Did you know that Aristotle said the same thing of slaves?' Flo replied. Fastbreeder was taken aback. It was Flo's first holiday home after having gone to college. She wasn't going to become one of these *difficult, aggressive* young women was she? 'And women didn't have any rights either,' Flo continued, confirming his suspicions. 'This dominion you talk about just amounts to power – white, patriarchal power.'

Farmer Fastbreeder decided to ignore the last bit – he was quite good at ignoring bits. 'Well,' he said, closing the Big Book of Quotations, 'it's obvious that we are naturally superior. We have the powers of speech, of writing, of laughter. We dress ourselves, we make tools, we walk on two legs ...'

The older ant was shaking her head. 'It's straightforward fascism!' she muttered. 'You know what they do? They take any human characteristics they think different from those of other animals, exalt them, and make them the conditions for moral consideration. It's totally arbitrary. It's as though we decreed that the lives of creatures without antenna just did not count, but those with antenna were precious and deserved protection.'

Deception

In the meantime, Farmer Fastbreeder, had progressed to a more spiritual plane. 'Humans have immortal souls,' he said. 'Animals don't'.

'I don't know about souls,' young Flo replied. 'What matters to me is that we make animals *suffer*. What right have we to do that?'

'Oh, come on, they don't *really* suffer,' Farmer Fastbreeder said in a be-reasonable kind of voice.

The ants just looked at each other helplessly.

'That's what they were saying back in the seventeenth century!' protested Flo.



Beastly business: ordinary people are learning that they too have been kept in the dark.

'Descartes argued that animals were 'automata' – without feeling. They might squeal if you cut them with a knife – but that was simply a mechanical action, like a clock.'

'Well?' said Farmer Fastbreeder

'Well, that got vivisection going. One scientist called Claude Bernard became famous for cutting up live dogs in public in the name of "science".'

'I don't think much of this Bernard character,' whispered the younger ant.

'Nor did his wife, apparently,' replied the older ant. 'I've heard that she left him shortly after he dissected their pet dog.'

Farmer Fastbreeder slumped back in his chair: 'Well, things have changed since then. We are more humane now.'

'Are we?' retorted Flo. 'Today humans kill more than 200 million animals a year in painful scientific experiments, without anaesthetics.¹ In US laboratories three animals die per second every day. One dies every six seconds in the UK.'²

The older ant was nodding. 'I used to live in a research lab. The dinosaurs there were doing crazy experiments on animals. All they did was confirm what they knew already. But the place was wonderful. Lots of researchers, lots of expensive equipment. And there were hundreds of us ants living there while they were doing tests to prove to themselves, yet again, that sugar decays teeth. They did it by force-feeding candy bars to chimpanzees.'

But by now Flo's points were getting closer to home. 'And your factory farming methods aren't much better,' she told her father. 'You treat animals as if they were meat machines.'

'How do you expect me to treat them? Like humans? They *are* animals, for goodness' sake.'

'Do you know the genetic difference between you and a chimpanzee? One per cent. That one per cent gives you innumerable rights – but it condemns the chimpanzee to life in a laboratory cage, to having electrodes stuck into its brain or HIV injected into its bloodstream.'

The younger ant looked interested. But

the older ant yawned: 'It's nothing new. A dinosaur called Charles Darwin was trying to tell them the same thing over a century ago. He said that humans and other animals were on the same biological continuum. That the capacity for feeling, thought, memory even, was shared with other creatures. Did the dinosaurs draw the relevant moral conclusions? No. They are a lazy, self-deceiving species.'

But Farmer Fastbreeder was not feeling lazy at all. He was feeling very busy. He had business to do. Mr Multinational Feed Corp. had turned up. They were going to discuss increasing Farmer Fastbreeder's productivity.

'Come on,' said the younger ant, suddenly emboldened. 'Let's find out what they talk about. Let's hitch a ride on a trouser leg.'

Fastbreeder strode out to meet Mr Multinational Feed Corp ('Feedcorp' for short) in the yard. The ants came too, closely followed by Traitor, the Fastbreeder's pet dog.

Business

Surveying the interior of the pig shed, Mr Feedcorp told Farmer Fastbreeder:

'You could pack 'em in tighter you know.'

'What?' The pigs could hardly move as it was.

'Well, in the poultry world we have found that even though you substantially increase mortality and disease by tight-packing, it's still much more profitable to do so. And you can always up the antibiotics and give them more growth promoters so they come to maturity in an even shorter period of time.'

'Would it work on this farm?'

'Oh, yes, we are exporting these methods all over the world.'

'Mmmmm.' Farmer Fastbreeder caught a glimpse of Flo crossing the farm yard. He turned to Feedcorp and said: 'By the way, you know all this Animal Rights nonsense?'

'Yes'

'Is it affecting your business?'



Reaping the gains of human sloppiness.

Feedcorp drew a large intake of breath before replying: 'Not really. We just increase the advertizing budget, keep in close contact with the relevant ministries and so on. The meat industry has a lot of clout. Look what happened when that Canadian singer K D Lang went on TV in the US to promote vegetarianism! Meat interests threatened to withdraw all their advertizing from the airwaves. The airwaves fell into line – they stopped playing her records. You see Canada exports 300 million dollars' worth of beef and cattle to the US.'

'It is worrying though,' persisted Fastbreeder. 'I mean, the fur industry is going bust thanks to those people and their campaigns,' muttered Farmer Fastbreeder. 'It makes me wonder about increasing meat production.'

'Don't worry. The industry can cope. There are many ways of upping demand. Promote meat as an energy-giving food. Dress meat up a bit to make it seem environment-friendly: you know, have cartoons of hamburgers growing next to vegetables. Have smiling pigs on pie wrappers. Create the sense that the animal had a good life while it lasted, but all things come to an end. You can sell anything with good packaging.'

Feedcorp and Fastbreeder shook hands and parted. 'Busy day tomorrow', said Fastbreeder. 'I've got a batch of pigs going out.'

Sitting on his left lapel the ants were transported back to the farmhouse. Ethyl Fastbreeder was reading a newspaper.

'Another chicken scare', she mumbled.

'What do they say?' Her husband read over her shoulder.

'Eighty per cent of chicken infected with salmonella.'

'Thank goodness we deal in pork'.

'Makes you wonder though...'

Crisis

With their food pouches well-stashed for the communal stores, the two ants made their way back to the hill. Traitor, the dog, followed close behind. The younger ant turned to him irately: 'Push off! Go and hassle someone of your own species.'

'Why have you got it in for me?' Traitor whined. 'I can't help it if they like me more than the other animals. It's not my fault that they treat me nicely ...'

'Oh, you poor pup,' said the younger

ant. 'How hard it must be for you! Having all that canine privilege thrust upon you! Now, why don't you just run along and lick a bit more heel! Or go and indulge in a bit of dog-like bondage. You like that! We have better things to do with our time than talk with you ...'

Indeed, the older ant had already gone on ahead. She was shortly due to sit upon an advisory committee on The Impact of Humans on the Environment: Preparing for Crisis.

They came to the river. It had been the talk of the colony for some time. Ever since the fish had abandoned the river the ants had been monitoring its contents – to their ever-increasing disgust. Pig slurry, pesticides and a range of frothy, foul-smelling chemicals from the beauty-products firm upstream, were among their findings.

'It's a vicious circle,' explained the older ant. 'They put so many chemicals into their so-called 'beauty products' that they become toxic. So to find out just how toxic the stuff is they force-feed it to rats until half of them die. If only they stuck to natural things they knew about in the first place ...'

'It seems so perverse,' said the younger ant, stopping in her tracks. 'How can they benefit from it?'

'Business interests in the rich part of the human world profit enormously from animal exploitation. Once humans set up a system they don't like to change it – however cruel or crazy it may be. Meanwhile in poorer parts of the world 500 million humans go hungry.'

'How do you know?'

'I picked it up on the International Ant Vibration Network.'

'Why are they hungry?'

'There are lots of reasons. But the one humans rarely look at is how meat production wastes food. Humans could easily feed a global population six times the current one on a vegetarian diet.' But do they do it? No.'

'It's absurd.'

'Well, listen to this, then. Humans commit atrocities against groups of their own species too. How do they do it? By convincing themselves that these groups belong to *another species*. Because they have no respect for any other species, they think that makes it legitimate to abuse these groups.'

'So, white humans traded in black humans and sold them into slavery and justified this to themselves by saying that the black humans were not really humans at all, but animals.'

'The same kind of thing happened all over again with the treatment of Jews under the Nazis. But the Jews weren't just treated 'like animals'. Other humans also pretended to themselves that it was not happening.'

'Just, I suppose, as they now pretend to themselves that the horrors of the factory farm aren't happening?' interjected the

younger ant.

'Exactly!' her companion exclaimed. 'And there are other parallels. Feminist humans, for example, have highlighted the way in which the male of the species oppresses the female by denying her full human status and political rights. She is treated as something between an animal and a human.'

'Really?' mused the younger ant. 'So human society is male dominated? No wonder ...'

'A writer called Alice Walker,' continued the elder, 'drew the threads together very simply when she said: "The animals of this world exist for their own reasons. They were not made for humans any more than black people were made for whites or women for men".'

Revolution

'It sounds like human attitudes are changing, then.'

'Yes, it's a bit like a confluence of rivers. Humans are coming from different directions towards the same conclusion. Many scientists, for example, now believe that animal experimentation actually blocks progress. Those concerned with Third World development and global sustainability are starting to see animal exploitation as destructive. And there is a growing body of thought that suggests that animals have rights – with philosophers arguing a coherent case.'

'Isn't it obvious?'

'For humans it's a radical suggestion. And it raises all sorts of difficult questions for them. Like: what happens when human interests conflict with animal interests? Whose rights are more important then?'

The younger ant commented: 'That's all very interesting. But if the majority of humans could just take the first step and agree that the vital needs of animals should not be sacrificed to the trivial needs of humans, that would be a revolution in itself!'

'Yes,' said the older ant, whose spirits had picked up considerably during the course of the conversation. 'Many children and young humans are going vegetarian and boycotting animal-tested products. And for them the issue is very simple: cruelty towards animals is bad – and unnecessary.'

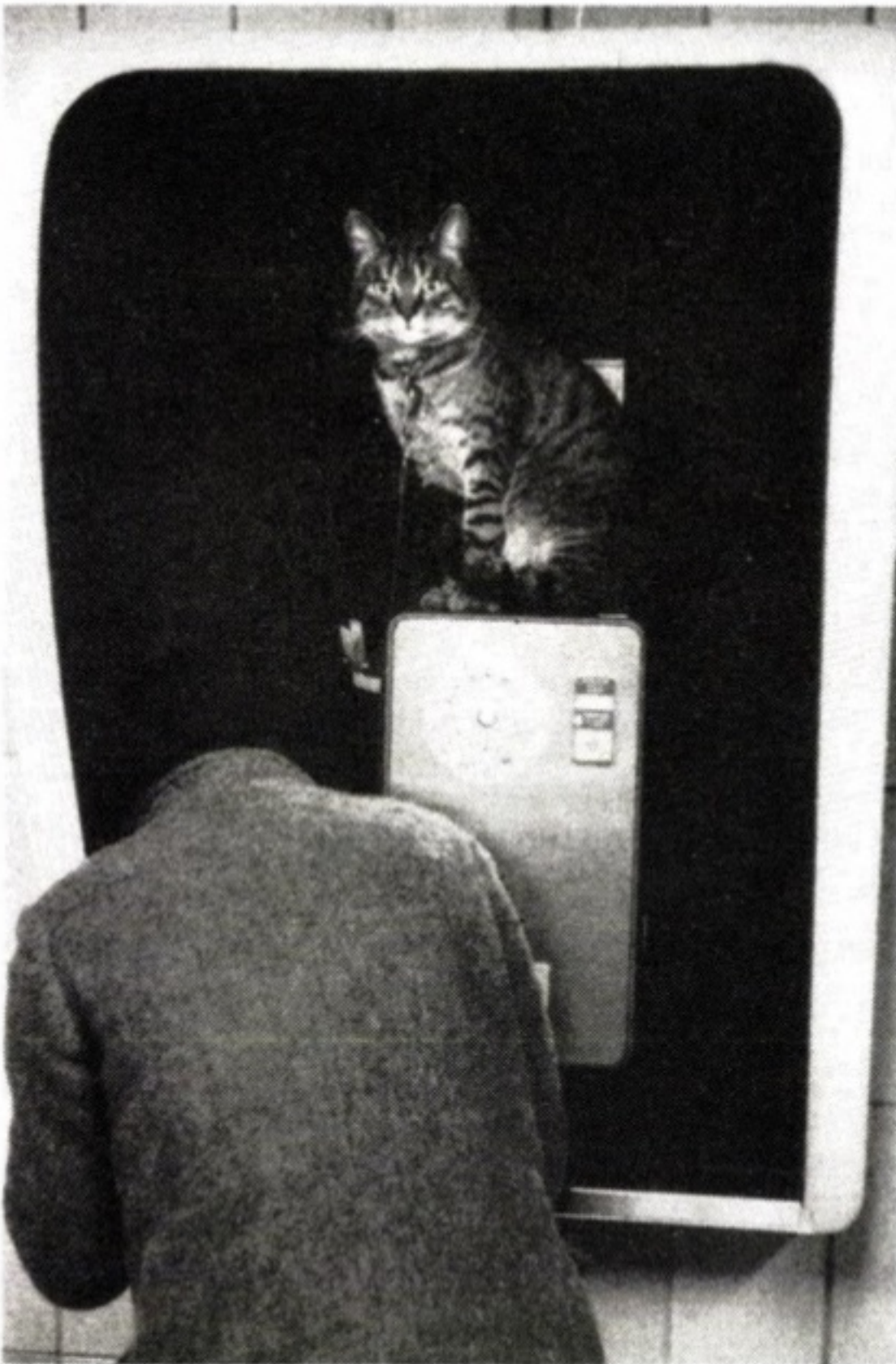
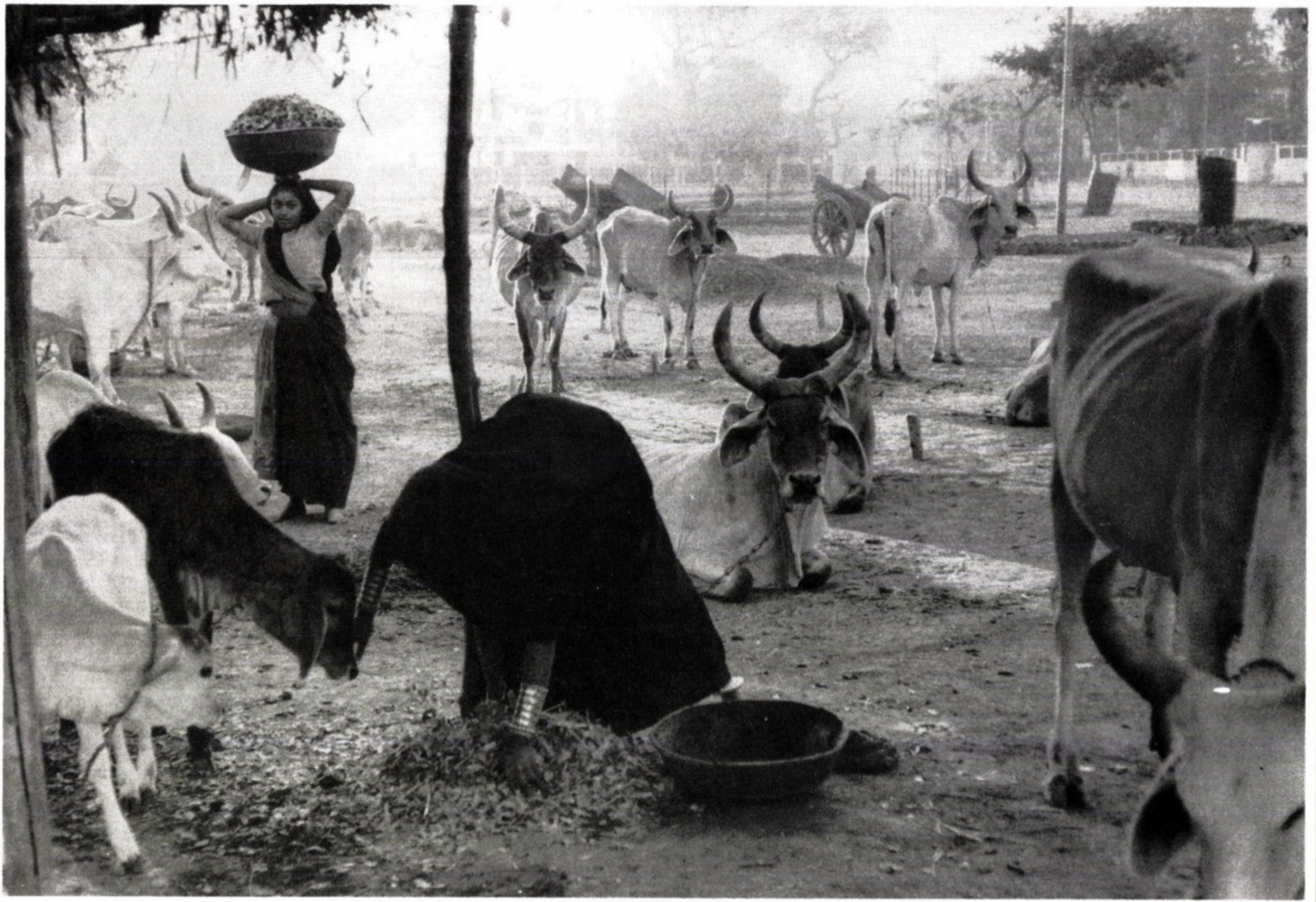
But at that moment the ants were distracted by the sight of a figure making its way to the pig shed. The figure was Flo.

'I wonder what she's up to ...' said the younger ant.

'She looks very purposeful.'

And the ants slowly, simultaneously, smiled. □

1 International Association Against Painful Experiments on Animals. 2 *The Dreaded Comparison*, Marjorie Spiegel, (Heretic Books, 1988). 3 Central Public Health Laboratory, quoted in *CIWF Consumer Alert* 1989. 4 *State of World Population Report*, 1990, UNFPA. 5 See Tom Regan, *The Case for Animal Rights* (Routledge, 1984) and Peter Singer, *Animal Liberation* (Thorsons, 1983).



ANIMALS are our fellow travellers in the world – and are to be treated with respect. The sacred cows may be persuaded to give their milk – but the eating of their flesh is strictly prohibited. The cat on the underground is a distinguished companion who has the serenity of an Ancient Egyptian deity. The humble mongrel may not come with many symbols attached – but animal and human share a precious moment of empathy and curiosity, before travelling on, each in their own direction.



Photos (clockwise from top) : H Cartier-Bresson/Magnum; Elliott Erwitt/Magnum; Martine Franck/Magnum.

Culture of cruelty

Psychologist Richard Ryder makes the case for squeamishness and sissiness.

Photo: Sheila Gray/Format



Open faces, open minds. Sympathy with animals comes naturally, unruled by sex and machismo.

WHAT are the motives for cruelty to animals? There are, of course, very many. They range from straight commercial profit to emotional scapegoating, from careerism in science to manifestations of mental illness, from social conformity to sexual sadism, from snobbery to the motive I regard as the most neglected – machismo.

Our treatment of nonhumans lays bare the truth about us as human beings. It reveals that beneath our veneer of civilization we are, in reality, greedy, selfish, ruthless, cowardly and – paradoxically – kind. A child's ambivalence towards a pet is basic to the whole human character and illustrates very well the fundamental problem of the human condition.

As human animals we are 'naturally' both cruel and compassionate. One moment we want to dominate and the next we want to nurture. The important point I want to emphasize is that these contradictory impulses are not behaviours we learn but spontaneous and innate ones. We are, by nature, compassionate torturers. But on top of these natural 'instincts' – I use this outmoded word deliberately – we can also learn to be kind and cruel.

Perhaps two-thirds of our behavioural motivation can be explained in cultural – or learned – terms. But underlying this cultural superstructure are our natural foundations of compassion and dominance. In human social relationships, after the first two or three years of life, they tend to be covered over by learned

behaviours and may only be glimpsed clearly again in moments of crisis – war, illness or disaster.

In most societies dominance and cruelty between humans are controlled so our true natures are hidden. In our relationships with animals, however, there is less pretence. This is partly because animals have not been included in our moral code – and are unlikely to retaliate effectively to being treated badly. But it is also because the relationships between humans and animals are less affected by the sexual taboos around physical demonstrations of affection – so humans may spontaneously display affection or compassion towards an animal which they would hesitate to show towards a fellow human.

There is, I believe, a whole bundle of altruistic impulses that we are born with to support the idea that we are spontaneously kind. The most obvious is parental feelings. The maternal drive to protect and nurture is possibly the strongest of all drives in many species. Paternal motives come not far behind although they may have a more possessive and aggressive tinge.

Another of our most powerful emotional responses is to the sight of blood or injury in others; we react with fascination and compassion. We also react with a kind of horror or squeamishness which can make us feel nausea or cause us to faint. Although this reaction is extremely common it has not been studied by scientists, who often seem to be contemptuous of it

in others and proud that they can control it in themselves. Yet, surely, squeamishness is one of the most overpowering of behaviours and deserves to be taken seriously, not least because it tells us something about ourselves and our disinclination to inflict injury. Squeamishness should be respected as a powerful motivating force against cruelty and violence.

But the whole of our upbringing, of course, is geared to mastering such feeling and from infancy we are taught not to show our true emotions and impulses. This applies not only to our aggressive and sexual ones, but also our sensitive, compassionate and squeamish ones. The cult of machismo decrees that they are unmanly and sissy. Machismo influences the attitude that men have towards women, and feminists have for this reason spent much energy attacking it. But we are nearly all, in some way, still enslaved by this cult – women as well as men.

It is, I believe, the constant desire to prove to ourselves and others how tough we are that is at the root of much selfishness, cruelty and crime in the world today. It is a major motive for cruelty to animals in bloodsports, laboratory experiments and even factory farming – where natural twinges of sympathy for the animals are suppressed as being sentimental and unbusinesslike. But it also plays a part in crime and football hooliganism – where men show off to each other how 'hard' they are – and in international politics where the politicians' fear of 'losing face' leads us into wars such as the Falklands and to confrontations such as that in the Middle East.

Each culture has its own slightly different brand of machismo but all are pernicious; be it the flamboyant variety that motivates the bullfight, the jealous lover's revenge and the recklessly fast driver; or the more deadly, cold ascetic type which refuses to compromise and which breeds militarism and thuggery.

The point of the cult of machismo is that it is a learned behaviour. It is taught to us as children. We do not have to behave like this. Yes, we may be naturally aggressive and cruel – but machismo makes it much, much worse.

However, we must also face up to the fact that unlearned, red-blooded, sadomasochism is another common human motive for cruelty. Professor Miriam



Squashing fine beasts and finer feelings.

Photo: Daniel J Kelly/WSPA

Rothschild writes, in her fascinating book *Animals and Man*¹, of the connection between cruelty and sexual arousal:

'I was once taken aback by an unusually able assistant of mine suddenly deciding to quit zoology. Apparently she had been given a live, instead of a dead mouse, to feed to a stoat ... Not having the courage to kill the mouse herself, she hurriedly pushed it into the cage. She watched fascinated while the animal crouched terrified in a corner, facing the tense, bright-eyed stoat preparing for the kill. To the girl's consternation she then experienced a violent orgasm.'

Although we tend to conceal – even from ourselves – such sadism, we make matters worse by deliberately espousing machismo. For those who hunt and kill wildlife the machismo motive is probably more frequently significant than is sadism. But for the victim it hardly matters which is the predominant motive; the results are just the same.

This brings me to my final point. It seems to me we need a new moral code; not one that is hung up on sex. If you mention morals to some people, all they can think of is fannies and willies. How odd it is that popular morality should be associated with an activity that gives such pleasure; we ought to be far more concerned about those that cause pain. If two, or more, people want to play with each other sexually then let them – provided they do not cause unwanted suffering. Far more important matters of morality are the injustice that leads to poverty in the Third World and in our own societies, violence and pollution, and humankind's tyranny over all nonhuman sentients. These are issues that involve suffering.

Some people argue that pain and distress are not what are really important. They claim that dignity or freedom or justice are the object. But if you then ask the question 'why do dignity and freedom matter?' they are eventually forced to admit that these qualities matter only because they give pleasure and reduce pain. The lack of freedom, justice or dignity, generally speaking, causes pain.

I believe that consciousness – or sentience – is all that matters ultimately. Each sentient individual – regardless as to whether he, she or it is human or nonhuman, artificial or natural, terrestrial or alien – has rights and, in particular, the right not to be caused pain or distress.

Ultimately all morality comes down to this. In extending our moral concern beyond the boundaries of our own species, so as to respect the consciousness of *all* sentient individuals, we are tackling the most important moral issue of the millennium. □

Richard Ryder is a psychologist and writer. His latest book *Animal Revolution - Changing Attitudes Towards Speciesism* is published by Basil Blackwell (1990).

1. Clarendon 1986.



Tanzanian meat destined for Western mouths. This lot will become corned beef for export.

Photo: Maggie Murray/Format

On the meat-hook

Meat is food. So why does meat production create yet more hunger in the Third World? Mark Gold explains.

ETHIOPIA, 1984. It was the height of the famine, the daily death toll was running into thousands. Meanwhile, shiploads of food crops were being transported from the beleaguered African country to Europe.

No, this is not a typographical error – just an account of what happened. In that year the UK alone imported more than \$2.7 million worth of linseed cake, cottonseed cake and rape-seed meal from Ethiopia to be eaten by animals in our factory farms.¹

There is nothing unusual about this. Today some of the poorest and hungriest countries in the world, including Sudan, Bangladesh and Tanzania, are fuelling Western meat-eating habits. An estimated 14.6 million hectares of Third World land (an area the size of the UK, France, Aotearoa (NZ) and Italy combined) is being devoted solely to the production of animal feeds for European livestock.²

True, many animal feed crops cannot be directly eaten by humans. But as with most cash crops they are grown on some of the best Third World land – land that could have been used for growing food for the hungry local population.

True, the selling of any cash crop brings export income to impoverished countries. But the real cost is more hunger for the poorest – and long-term environmental degradation.

For example, Sudan is currently facing a famine. But it exports huge quantities of

groundnuts to European factory-farming interests. The UK alone bought 1.8 million kilos in 1989. Any form of mono-culture damages the soil – but groundnuts are particularly damaging. Just two years' intensive production can rob fragile sub-Saharan soils of 30 per cent of their organic matter.³

It is not as if the rich world did not grow its own animal feed. It does – lots of it. In the UK, for example, an estimated 72 per cent of land is devoted to providing cheap protein to fuel our factory farms.

But it is still not enough. The reason is simple. Making meat is a fabulously inefficient method of producing protein. Most of the protein and energy value of the crops fed to animals is wasted in their digestion, cell replacement and other functions. It is estimated that a plot of land that could feed approximately ten people on a vegetarian diet could feed only one person if the land is used to grow food for animals.

So the people who need food most are using their land in the most wasteful way possible to feed the meat-eating habits of those who have quite enough food already.

The absurdity continues. Western factory farming interests such as Ross Breeders (UK) or Arbor Acres (US) are now pushing hard to encourage intensive poultry production all across Africa and Asia.

They would argue that they are helping



Feed the animals, starve the people. Ethiopians grow food to fuel Europe's factory farms.

to provide cheap meat in the Third World. In reality they are adding to the hunger. First, the grain has to be found to feed the animals. Second, people who cannot afford grain to feed themselves are hardly going to be able to afford the comparative luxury of chicken meat. Whilst meat becomes available for a wealthy minority in the Third World, the poorest will be left to compete with chickens for grain.

Equally hard to defend is the logic of replacing human labour by capital intensive machinery in countries where labour is plentiful and cheap – and machinery has to be imported.

But this is the crux of the matter. Western agri-business wants to make sure that the Third World gets hooked on factory farming – and therefore hooked on products which only the West can supply. These products may range from special feeds and pharmaceuticals, through technology for battery systems and meat-processing plants, to genetically-bred animals themselves.

Let them eat chicken

A glance through the pages of the journal *Poultry World* serves to illustrate the point. In a feature on the 'great scope for growth in Africa' the praises of chicken as 'a relatively cheap way' of providing protein are sung. The article goes on to inform us that African countries are 'totally dependent for commercial table birds and egg production on directly imported stock', that the 'feed industry is dominated by two or three large commercial feed compounders ... based in Europe and America who own franchised producers'. And, to cap it all, the African industry 'is dependent on the importation of a large group of pharmaceuticals'.⁴

It gets worse. A spokesperson bemoaning the lack of adequate sources of chicken feed in Africa, declares that 'East and West Africa have abundant fish generally used for human consumption but quite

easily diverted to animal feed use'. Sounds pretty much like starving the people to feed the chickens.⁵

But none of this has halted the rush towards intensive poultry production in African and Asian nations. Once again the situation in Ethiopia highlights the pervasiveness of the chicken myth – and the hopelessness of it all. Government officials have announced plans to extend the broiler chicken industry by building large-scale battery-hen units for two million birds in both Asmara and Eritrea. A spokesperson claims that the purpose behind the expansion is 'to provide minimum requirements of protein for the people'. The spokesperson goes on to say that the 'ultimate objective is to develop the production of corn and soya to feed the chickens'.⁶

This is not ideal, when you consider the exceptionally high mortality rate that occurs when developing countries undertake factory-farming systems. In Ethiopia 30 per cent of birds fattened die before they reach the slaughterhouse and are therefore inedible; that is five times as many as in Western countries where the system was devised.⁷ There are several reasons for this: factory-farmed animals are kept in such close confinement and such unhygienic conditions that disease is rife. But preventative drugs are expensive, and high temperatures make disease spread all the more quickly.

How much more sensible it would be to make use of the full potential of soya as a source of human food rather than chicken feed! With simple technology, soya can be processed into a whole range of nutritious foods such as milks, textured vegetable protein and traditional Far Eastern staples like tofu. Approximately 20 times as much protein would be available – and of course it would cost less.

Traditionally poorer nations have relied almost exclusively upon vegetarian food because they could not afford to

throw away valuable grains on fattening farm animals. It is dishes based upon rice and lentils in India and beans and vegetables in Africa which have largely maintained Third World cultures for centuries. It must surely make sense then for agricultural development to be based on improving the food-producing potential of these and other sources of vegetable protein.

But fashion – and multinational interests – are not in favour of sense. According to the journal *Nutrition and Health in Africa* 'the bean is coming to be despised in the fashion for meat'.⁶ In India meat is now perceived as a 'virile' food and is being eaten to a greater degree by Hindus who used to favour a more vegetarian diet.

Meat mode

If this fashion becomes a permanent and escalating trend, the results will be frightening to say the least. Not only will it result in the waste of valuable food resources and the adoption of the squalor and inhumanity of factory farming throughout the world. It will also lead to the spread of diet-related diseases of affluence which have created so much ill health in industrialized nations. In the words of Professor Philip James of the UK Rowett Research Institute: 'We are already storing up a time bomb in Africa. Cases of high blood pressure in West and South Africa are now increasing at a terrifying rate. If we go on like this, by the year 2000 it will be the largest single budgeting drain on their health sector and in the West we are largely to blame, by sending the wrong kind of food aid and exporting totally inappropriate forms of agriculture.'⁷

We can hardly blame governments in hungry nations for wishing to imitate the methods of production which have made possible supermarkets packed with what seems like an endless choice of different foods in the West. But the economic odds are clearly stacked against poor countries.

It is simple to overlook the waste, cruelty and long-term damage behind the frozen chicken, the packet of bacon. We have done it for a long time now in the West. That is why it is vital that we learn from our mistakes and begin to set an example worthy of imitation.

Responsible and sustainable land use, compassionate treatment of other living creatures and the promotion of nutritious and healthy diets must all take priority over greed and profit if we are to make any lasting impression on the horrifying problem of world hunger. □

Mark Gold is the director of Animal Aid and author of *Living Without Cruelty* (Greenprint, 1988).

¹ HM Customs and Excise Statistical Department. ² *Common Ground*, A. Moyes, Oxfam (1985). ³ *World Hunger: 12 Myths*, F. M. Lappé and J. Collins, Earthscan (1988). ⁴ *World Poultry* (Feb 1989) ⁵ *Ibid* (April 1985) ⁶ C. Aubert *Nutrition and health* 2 (1983). ⁷ J. Richards, *The Guardian* (Nov 21 1986).

FOR YOU

MEAT producers spend a lot of money telling you how much you need meat. They need to – because a growing body of medical evidence is stacked against them. Meat is not only unnecessary in a healthy diet but a hazardous extra.¹

So why do we eat it? Well, our ancestors probably turned to eating other animals about 2.5 million years BC, when the earth began drying out and the herbs and nuts on which most primates feed became less plentiful. The meat habit stuck, even though the



Photo: Richard Kalvar/Magnum

cultivation of crops made it no longer necessary.² The myth of meat as a food that makes you strong also stuck – although comparative tests prove the opposite.³

But meat does give you some extra things that a vegetarian diet does not so readily provide. It is high in cholesterol and saturated fats which harden the arteries and are a main cause of heart disease. People who eat meat have an average blood cholesterol level 20 per cent higher than those who don't eat it.⁴

Several forms of cancer such as that of the colon, breast, uterus and prostate are linked with meat-eating. Modern meat contains a number of carcinogens including nitrites used in processing and residues of antibiotics routinely used in factory farming. People on a vegetarian diet have 75 per cent fewer carcinogens in their bodies and their cancer rate is 30 per cent lower.^{4,5}

Most cases of food poisoning can be traced back to meat. Poultry meat is responsible for about 50 per cent of reported cases of salmonella poisoning and red meat is responsible for a further 20 per cent in the UK. As much as 80 per cent of oven-ready chicken is contaminated with salmonella which may or may not be killed in the cooking.⁶ *Campylobacter*, the main cause of enteritis in humans, is also linked with poultry, while meat-related listeria poisoning is on the increase. It has been suggested that a piece of raw meat should be treated with the same degree of care in the kitchen as a piece of raw sewage.

Fish is not much healthier. Thanks to pollution of the world's seas, methyl mercury poisoning and hepatitis are becoming increasingly common in fish-eaters. Factory-farmed fish is risky too. A highly toxic chemical called Aguaguard is routinely used

Prime cut!

Gayle Hardy offers three reasons for giving meat and fish a miss.

to remove parasitic sea-lice and in the UK salmon are dyed pink with canthaxanthin – banned in the US as a cancer-forming agent.⁷

Doctors have noted an increase in immunity to antibiotics amongst their meat-eating patients and suspect that the heavy use of antibiotics in factory farming may be to blame.⁸ Meanwhile, in Puerto Rico and Italy young children (some as young as six months) started developing breasts after eating meat which had been injected with the growth-promoter DES.²

FOR THE ANIMAL

MOST of the rich world's meat – and an increasing amount of the world's fish – is now produced in factory-farms.

Here are just a few of the most common methods used to bring your pork, beef, fish or fowl to the supermarket shelves and butchers' hooks.

● **Sow stalls:** After having been 'served' on a 'rape rack' the female pig is tethered in a metal-barred stall where she is unable to take more than one step backward or one step forward during her entire pregnancy. She is denied not only exercise but light, fresh air and companionship. By nature scrupulously clean she is forced to lie in her own excreta. She gives birth on a perforated metal floor. Her piglets are ripped away from her at two weeks – naturally they would have been weaned at two months. Five days later she is taken out and put on the rape rack where the cycle begins again.

● **Poultry batteries:** Kept in a dismal shed consisting of row upon row of wire cages, the battery chicken may never see daylight



until it is taken for slaughter. Egg-laying hens are crammed into a tiny cage measuring only 45 by 50 centimetres. Their feet are deformed by the sloping wire mesh floor. Even eating causes pain as feathers are rubbed away in attempts to reach the automatic feeder. Overcrowding and intense

boredom and disease lead to aggression, cannibalism and neurotic disorders including self-mutilation. Farmers guillotine the tops of their beaks to stop hens pecking each other to death.

● **Fish farms:** Fish are kept in cramped underwater cages and fed fish pellets containing antibiotics. Before they are bled to death they are starved for several weeks, because it is less messy to gut a starved fish. About 20 per cent die from afflictions such as skin ulcerations, bacterial kidney infections and cancerous tumours.⁷

FOR THE WORLD

IT is estimated that on a vegetarian diet the world could support a population six times greater than its current 5.3 billion.⁹ If each Westerner cut their meat intake by just 50 per cent it would save enough food to feed two people who would otherwise starve.²

Meat production exacts its toll in ecological damage. The ranching of cattle in the world's rainforests is especially destructive. Each beefburger costs 55 square feet of rain-



Photo: Chris Steele-Perkins/Magnum

forest to produce – that is half a tonne in weight of birds, trees and saplings. This contributes to global warming – as does the 60 million metric tonnes of methane, produced from the guts of the world's 1.5 billion cows. Methane is the second most important greenhouse gas.

Meanwhile, factory farming produces vast amounts of highly polluting animal sewage. Cattle and pig sewage is 20-40 times more potent than the human variety – and cattle produce nine gallons of the stuff per day. But in spite of this, raw sewage from farm animals is spread over fields to eventually find its way into streams, rivers and water supplies.¹⁰

If you still feel like eating meat after reading this you might consider reducing the amount you eat – and opt to buy free-range or organically grown varieties.

1 National Advisory Committee on Nutrition Education, UK. 2 *Why You Don't Need Meat*, Peter Cox (Thorsons, 1986) 3 *The Yale Medical Journal* 13, No 5, 'The influence of flesh-eating on endurance' by Irving Fisher. 4 *American Journal of Clinical Nutrition* (1989 50) 5 *Diet, Nutrition and Health*, British Medical Association (1986). 6 Central Public Health Laboratory quoted in CIWF leaflet *Consumer Alert* (Broiler Chicken) (1989). 7 *Pesticides, Chemicals and Health*, British Medical Association (1990) 8 *Pandora's Lunchbox* Channel Four TV (1990) 9 *State of World Population*, UNFPA (1990) 10 Animal Aid, UK.

Photo: Justin Leighton/Network

Terrorists or altruists?

DEATH threats and bomb attacks on vivisectors have given animal liberationists a bad name. We thought we would ask animal rights raiders themselves what they were up to – and what they thought of using violence against people.

Ronnie Lee, co-founder of the controversial Animal Liberation Front in the UK, was the obvious first choice. Lee answered from prison that he was willing to co-operate but the prison authorities would not let him because *NI* was a 'wide circulation' magazine.

Lee is half way through a 10-year sentence for conspiracy to cause criminal damage. His targets were laboratories, fur shops, butchers' shops. They did not include people. In the same week as Lee was sentenced a UK court gave a three-year gaol sentence to a man who had committed a particularly brutal rape during the course of a robbery.

We did, however, get to interview two other animal rights raiders – each with their own quite different approach to animal liberation.

JENNY

Former fashion model Jenny spent two years in prison for her part in Animal Liberation League raids. She now campaigns legally, while bringing up two small children.

I made contact with the Animal Liberation League when I started going on national anti-cruelty demonstrations. I was 21.

My first action was the raid on the Unilever headquarters in Bedfordshire in 1984. It was a fact-finding mission, carried out in the middle of the day. Three hundred of us entered the building – we were after a 'saturation' effect. We did as little damage as possible. The idea was to bring out documents, take photographs and show the public what we knew was going on.

We didn't find any animals that day but we got good information on the kinds of animal experiments they were doing. The people on the raid were ordinary but very committed people from varied backgrounds.

My next raid was on the Royal College of Surgeons, who have their experimental labs in Downe, Kent. There we found animals that weren't bred for experiments. They were the wrong breeds and showed social skills which led us to the conclusion that they were stolen pets. The dogs had been operated on and sewn up again in the most appalling way. We found documents and progress reports which showed some of the animals had been in considerable pain and had had to be put down. We gave the photos to the press. The publicity was amazing – it got onto the national TV news that evening.

We also found photos of primate experiments. The surgeons had been vain enough to take their own photos. These were not 'tame' photos – they were of animals screaming, being held in a vice-like grip. There were charts of monkeys which showed they had been left over the weekend with no water. One had died. The Royal College of Surgeons was prosecuted as a result.

Then I took part in a raid on the Wickham Laboratories in Hampshire. This was a lab which would test anything for anyone on animals. The raid did not go as well as it

might have done. I was arrested, tried, found guilty of conspiracy to burgle, and given a one-year prison sentence. While I was serving this I was put on trial for the Unilever raid and was given another year. So I served two years in prison, without parole. This is unusual and virtually unheard of among women prisoners.

I have not gone on any raids since coming out. It isn't that prison has knocked the stuffing out of me. It's because I go about things in a different way now. I still believe that there is a place for that kind of action as long as it is productive and as long it does not involve violence against people – which I think is such a mad, stupid thing to do, it makes you wonder if it's the work of the opposition. Anyway, I've got different responsibilities now, with a couple of small children to bring up, and I feel I've done my bit in terms of illegal action. But I'm still a campaigner and fund-raiser – and a vegan!

I think the whole tempo of the animal rights movement has changed. The campaigning organizations are much more slick. Everything is geared towards informing the public. As people become more aware of what is done in the name of feeding oneself, clothing oneself, they will revolt. And that is why it is all cloaked in secrecy because the meat and cosmetic and chemical companies know that if the public know what they are up to then they will protest.

For me it was knowing what was going on that put a block on my modelling career. I would not go to certain castings. I turned down a fur show; turned down a magazine cover where they wanted me to wear a leopard skin hat.

But I have no regrets. All of the raids produced good information in their own way, caused an embarrassment to major companies, major institutions. Given the same circumstances I would do it all again. Perhaps I would run a bit faster ...

I just hope that by the time my daughters grow up they won't *have* to get involved animal liberation. It's just a shame that some of us have to be sacrificed for anything to change ... ■



MARK

Mark has been an active Animal Liberation Front (ALF) raider for the past seven years. He works carefully – and effectively.

I don't think I was particularly close to animals as a child. My mother had pets – dogs, budgerigars. She was against cruelty to animals, opposed to fox hunting – but then most people are. It was through 'sabbing' (sabotaging fox hunts) and reading Animal Liberation Front (ALF) newsletters that I got involved in animal rights.

My first action was to break a window of a butcher's shop. I was 19 at the time. There were three of us. We just decided to do it. The Animal Liberation Front (ALF) newsletters explained quite clearly that there were no leaders, there was no structure to refer back to. You just did what seemed right – providing you kept to the ALF guidelines. That was – and still is – that you did no harm to humans or animals. That is the way it has always been – and hopefully will stay.

Anyway, on that first raid my job was to throw in a pot of paint after the window was smashed to add to the damage. I was very nervous at first – but things got easier.

The most immediately successful raid I was involved in was a really very small one on a school which kept animals for dissection. A group of us broke in, rescued the animals – a few rats and guinea pigs. The next day the school announced that they had decided to stop using animals for dissection.

Then there was a fur shop which I helped put out of business. We broke the window so often – about 10 times – that I assume the insurance company eventually refused to pay up. On one occasion someone came along afterwards and stole all the fur coats!

At first I would do a couple of actions a week. Now I do one every three months – but they are more complex. My speciality is breaking in. I prefer to work in a small group of three or four people I trust. We do things like breaking into high security laboratories which involves several nights' work just watching the place. If we raid a vivisection lab where there are security guards on site we post lookouts with walkie-talkies.

Sometimes we set fire to places – but not if there are people or animals in there. The most damage I ever did was when I burned down an empty battery farm. I set it alight with a home-made incendiary device.

I don't approve of using bombs, though. They are too dangerous and inaccurate. I think the people who carried out bomb attacks in Bristol [in May 1990, one bomb was attached to a vivisector's car, but the blast injured a baby instead; another blast damaged a vivisection laboratory] may have been ex-ALF activists. But by causing harm to humans they strayed from the guidelines – and so would not be part of the ALF now. Or perhaps they were people who had nothing to do with the ALF. Who knows?

You have to know exactly what you are doing when you go on a raid – you have to know what you will find there. For example, if go in and there are 200 rabbits there you have to be organized to get them quickly into boxes

and to a safe place. The severely damaged animals – those who have been recently operated on or given tumors – we take to a vet we can trust. For these kinds of raids you need more people – 10 or 11. But I prefer working in smaller groups. It's safer. And if you get caught – fewer of you get put away.

You get the shakes before a raid. Sometimes afterwards. But during it you get an adrenalin rush. You are very clear-headed. The most dangerous time is when you are making a getaway. But few ALF people get caught. Most of the people who have been caught were on Animal Liberation League mass actions. They were aiming for publicity. Our aim is to destroy property and force laboratories to close – publicity is neither here nor there.

I would say there are about 50 ALF groups – of about three to four people – active in Britain. There are raids every week – but you don't get to hear about them in the news. Most of the time I don't know who has carried out which action. You don't ask. The important thing is that it happened.

I don't know how long I can keep going like this. I've turned down a couple of things recently because they seemed too risky. You have to take precautions – but how paranoid can you let yourself get? The police went to amazing lengths to get Ronnie Lee. They bugged his flat, had neighbours spying on him and following him to phone boxes.

I move house a lot but that is my lifestyle. I don't make it too obvious where I'm going. I don't stay at the same job for very long. I can get on with the people I work with but I don't get involved in the social scene. I also keep quiet about being a vegan – its safer that way.

As to my other politics; well, I don't belong to any political party. But I am against apartheid, racism and nuclear weapons. I suppose you could call me an anarchist or possibly libertarian mainly because I believe in individual actions. I think individual action has more effect than mass action.

Personally, being an ALF raider has given me a greater sense of my own worth, my ability to achieve something without anyone given me orders. I feel I can deal with the world a lot better now than when I started. School never did much for me – I left as early as I could, when I was 16.

But what's really bugging me now is the way in which some of the national animal rights organisations are going heavily into merchandising – selling T-shirts and that kind of thing – and dissociating themselves from the ALF. What is that going to achieve? Someone buys a T-shirt and that's it. They don't *do* anything – they don't even necessarily become vegetarian. What we need is people to act in small groups locally to make exploiting animals unprofitable.

The ALF is a revolutionary force. But what really annoys the police is that they can't keep track of who we are. Some people say 70 per cent are women – I'd say it's closer to 50 per cent. But there is no typical ALF raider. For example, on one raid I worked with a 16-year-old punk and a 60-year-old gent. The getaway vehicle was driven by a grandmother ... ■



Photo: Popperfoto

Failure to induce lung cancer in animals delayed government health warnings for years.

Hell on earth

Scientist Robert Sharpe used to believe that experimenting on animals was essential to the advance of medicine. Now he thinks it is dangerous and unscientific. Why?

EVERY year millions of animals suffer and die in the world's laboratories. They are burnt, blinded, poisoned, irradiated and starved. They are given electric shocks, made to smoke cigarettes and addicted to drugs. Their limbs are amputated, their eyes surgically removed and their brains damaged. They are deprived of sleep, kept in solitary confinement and inflicted with diseases like cancer, diabetes, herpes and AIDS. For many animals, the experimental laboratory must be hell on earth.

I did not always think so. Like most scientists, I gave the issue little serious attention even though as a research chemist at London's Royal Postgraduate Medical School I witnessed many experiments. Animals were regarded as 'models' or 'preparations' who were not killed but 'sacrificed'.

The awful truth finally dawned when I was persuaded to read *Animal Liberation*, in which Peter Singer argued that there

was no morally relevant difference between ourselves and other animals which could possibly justify their terrible oppression. Animal abuse was another form of prejudice which, like racism and sexism, had no reasonable basis. It was simply that animals, like disadvantaged groups within human society, lacked the power of effective protest. They were the ultimate slave class.

Now, it was one thing to debate such logic with friends and family, quite another to return to the lab and see animals as they really were – no longer mere laboratory tools. The sight of one-day old chicks unable to stand because they were bred deficient in Vitamin D; of large rabbits kept for months in comfortless wire cages, barely able to turn around; and the smell of ether which signalled the death of yet more animals, now stirred painful emotions. I do not apologise for anthropomorphism – only by identifying with their pain, their fear, can we see the desperate

need for reform.

My new-found views did not endear me to colleagues who regarded critics of animal research as a threat to academic freedom. One experimenter took to banging his fist on a cage of hamsters because he knew it would upset me. Friends warned that I might be sacrificing a promising career. But I could not erase the image of mass suffering to which I was contributing every time my chemicals were tested on animals. Finally, unable to change things from within, I resigned. Ten years later I am still speaking for the animals.

Unscientific

Yet moral objections sharpen the critical faculties. Rather than accept prevailing dogma that vivisection is essential to the advance of medicine, I soon found that many other doctors and researchers had grave doubts about the *scientific* validity of animal experiments. In 1980 an editorial in the cancer research magazine *Clinical Oncology* asked why so much attention is devoted to the study of animal tumours when most human cancers behave differently to the artificially-produced animal model. The writer concluded that it is the study of *human* patients that will ultimately yield relevant results.

More recently, *Perspectives on Animal Research* reviewed 10 randomly chosen examples of human diseases injected in animals and found little – if any – contribution towards the treatment of patients.

In fact doctors have known for more than a century that human disease can take a different form in animals. During an investigation of cholera in 1880s, the famous German microbiologist Robert Koch repeatedly failed to induce the disease in animals and was eventually forced to rely on clinical observation and microscopic analysis of actual cases of human cholera. Contemporary scientists are having the same 'problem' with AIDS. Even closely related animals such as chimpanzees do not succumb to the disease when inoculated with HIV.

There are countless examples where drugs react differently in people and animals: morphine calms humans but excites cats; cortisone produces birth defects in mice but not people whilst thalidomide works the other way around; penicillin kills guinea pigs and hamsters and doses of aspirin used for humans poison cats whilst having no effect on horses whatsoever. In 1983 an assessment of rodent tests for the identification of human cancer-causing chemicals found that we would have been better off to toss a coin!

With such differences, tests on animals can be either worthless or positively dangerous because they provide a false sense of security. In the case of Opren (Oraflex in the US), unforeseen effects led to the drug's withdrawal. Deaths occurred mainly through liver damage but company literature stated that 'the effects of benoxaprofen (Opren) in the rhesus mon-

key were studied for one year. There were no apparent adverse effects on survival.'

The failure of animal tests to warn against toxic hazards is not unusual. The US General Accounting Office found that 51.5 per cent of 198 drugs marketed between 1976 and 1985 had to be relabelled due to 'serious' unexpected side-effects such as heart, liver and kidney failure, severe blood disorders, birth defects and blindness. The labelling changes either limited their use or added major warnings or precautions.

The fact that animal experiments are an unsafe guide to drug safety ought to limit new medicines to those for which there is a clinical need. Yet an analysis by health economist Etienne Barral found that 70 per cent of new medicines introduced into the world market between 1975 and 1984 were 'me-too' drugs, which offered no improvement over existing products.

People first

Vivisection is an error not only because of its unreliability, but because it diverts attention and resources from the study of people. The consequences can be devastating. Unsuccessful attempts to induce lung cancer in laboratory animals by forcing them to breathe tobacco smoke cast doubt on human clinical findings, delayed health warnings for years and cost thousands of lives. The discovery that excessive alcohol consumption leads to cirrhosis of the liver has been questioned due to the failure to produce similar effects in nearly all laboratory animals tested: only in baboons has cirrhosis been induced.

Far more could be achieved, and without harm to animals, by concentrating on methods directly relevant to people. This would include carrying out human population studies (known as epidemiology), clinical investigation work with healthy volunteers and test-tube studies with human tissues.



The pungent smell of ether signals death.

Already, human studies have provided the prescription for better health. The nineteenth century social reformers used epidemiology to influence sanitary reform and the resulting improvements in public health were chiefly responsible for the dramatic increase in life-expectancy. Drugs and vaccines had only a comparatively small effect. The same measures would transform health in Third World countries where the pressing need is for food, clean water, sanitation and improved living and working conditions. It is careful detective work by modern-day epidemiologists that has enabled us to identify the main causes of heart disease, cancer, strokes and AIDS and has shown how the West's major killers can be prevented.

This does not mean putting people at risk. New medical-imaging techniques allow for the safe, clinical study of individual patients. This must be the way ahead. In the January 1990 issue of *Stroke*, researchers at the Mayo Clinic, California, revealed that of 25 drugs found useful in treating animals with artificially-induced stroke over the past 10 years, not one had worked in clinical practice. They concluded that ultimately the answer did 'not lie with continued attempts to model the human situation perfectly in animals, but rather with the development of techniques to enable the study of ... living humans'.

Test-tube studies with human cells offer an alternative means of assessing the hazardous and beneficial effects of new drugs. In a major change of strategy, the US National Cancer Institute recently substituted many of its animal tests with cultures of human cancer cells. The *Journal of NIH Research* acknowledged that traditional tests with mice were failing to identify new treatments against any of the main cancers. Yet it was over 30 years ago, in 1956, that researchers Eagle and Foley first showed that human cancer cells could be used to test anti-cancer drugs.

Nevertheless, human-based research is underrated and underfunded. America's National Institute of Health (NIH) spends about twice as much on animal research as it does on projects with human subjects. Anthony Demaria, President of the American College of Cardiology, has described clinical research in the US as a 'threatened activity' because of the progressive reduction in funding by the NIH.

Clinical investigators are also alarmed by the declining number of autopsies – a procedure critical to our understanding of disease. So serious has the situation become that Robert Anderson, chair of the pathology department at the University of New Mexico School of Medicine, insists that 'we know a lot more about the causes of death in old mice than we do about the causes of death in old people.'

Work with human tissues is also widely neglected especially in pharmacology – the study of medicines and their effect on the body. Sandoz researcher Dr Else Muller-Schweinitzer recently reported

that 'despite the limited relevance for human pharmacology of most of the animal tissues, the use of human material in pharmacological studies is still the exception rather than the rule'.

On the other hand there seems no shortage of funds for animal research. Despite the well-known effects of alcohol, and the availability of human tissues to supplement further clinical observations, the US Government funded 284 alcohol research projects involving animals during 1986, costing \$24 million. Critics of current aid levels to developing nations will be interested to hear of a 20-year research programme at Manchester University in which baby animals are starved to investigate 'early life undernutrition'. It is claimed that one day such research might be helpful in providing more effective relief to the starving.

Draize mania

Nothing better illustrates the mentality and lack of imagination which allows vivisection to flourish, than the Draize test. Shampoos, pesticides, weed-killers, household detergents, even riot-control gases, are applied to the eyes of conscious rabbits to measure irritancy. Rabbits are chosen because they are cheap, readily available, docile and have a large eye for assessing test results. But there are major differences which make the rabbit eye a bad model for the human eye and the test has been repeatedly condemned in the scientific press. Although introduced during the Second World War, little attempt had been made to develop a more humane and reliable alternative. Toxicologists only suggest different species!

At a scientific meeting during 1980, my proposal to use eye tissues as a possible substitute was ridiculed. Only after sustained public pressure have researchers become interested in devising alternatives. Today there are several viable substitutes – including test-tube studies with eye tissues – and some companies have stopped using rabbits.

The mediaeval idea that lives can only be saved by sacrificing others tarnishes the image of medicine as a noble and humanitarian endeavour. Even if animal research had contributed significantly in the past, that is no reason for uncritical acceptance of the method for all time. Moral values change whilst the physiological and biochemical differences between the species stress the urgent need for human-based studies. We need a new generation of scientists who no longer regard animals as the disposable tools of research. If there is to be a more compassionate and civilised future, it must come from them. □

Dr Robert Sharpe is a writer, researcher and scientific consultant to the international Animal Rights movement. His latest book, *The Cruel Deception*, is published by Thorsons (1988).

HUMANS AND OTHER ANIMALS - THE FACTS

1. SIMILARITIES



HUMANS HAVE MUCH IN COMMON WITH OTHER ANIMALS ...

- **Genetic structure:** Humans share 99% of their genetic structure with chimpanzees.¹
- **Pain:** Humans share the capacity to suffer and feel pain with all vertebrates (including fish).²
- **Altruism:** They share the capacity for altruistic behaviour with mammals such as elephants, whales and dolphins.³ Elephants will administer first aid to wounded companions, applying clay to staunch a flow of blood.²
- **Communication:** Humans communicate with one another - as do other animals, be it vocally, chemically or otherwise. Some non-human primates have even managed to learn human sign language.²
- **Dexterity:** Humans - like apes - are tool makers and users.²

2. COMPANIONS

HUMANS LOVE SOME ANIMALS. THEY HAVE THEM AS ...

Pets: Pet dogs were kept 30,000 years ago in the Canadian Yukon, and cats 9,000 years ago in the Middle East. Pet-keeping is most popular today in the Western



world. North Americans spend \$7.5 billion a year on pet-food and veterinary care - as much as India spends on education a year.^{4,5} But many pet owners lose interest. 30% of US dogs end their lives in shelters and 15 million cats and dogs have to be put down every year.⁶

Healers: Greeks and early Christians believed that pet animals had healing powers. The idea was revived in 1969 by US psychiatrist Boris Levinson who used pets for therapy to help bring out extremely withdrawn children.⁴

Sex objects: In Britain bestiality became a capital offence in 1534 and remained so until 1861. In 1679 a woman and a dog were hanged together for the offence on Tyburn Hill outside London. In the 1950s the Kinsey reports found that 8% of US males and 3% of females had had sex with an animal.⁴

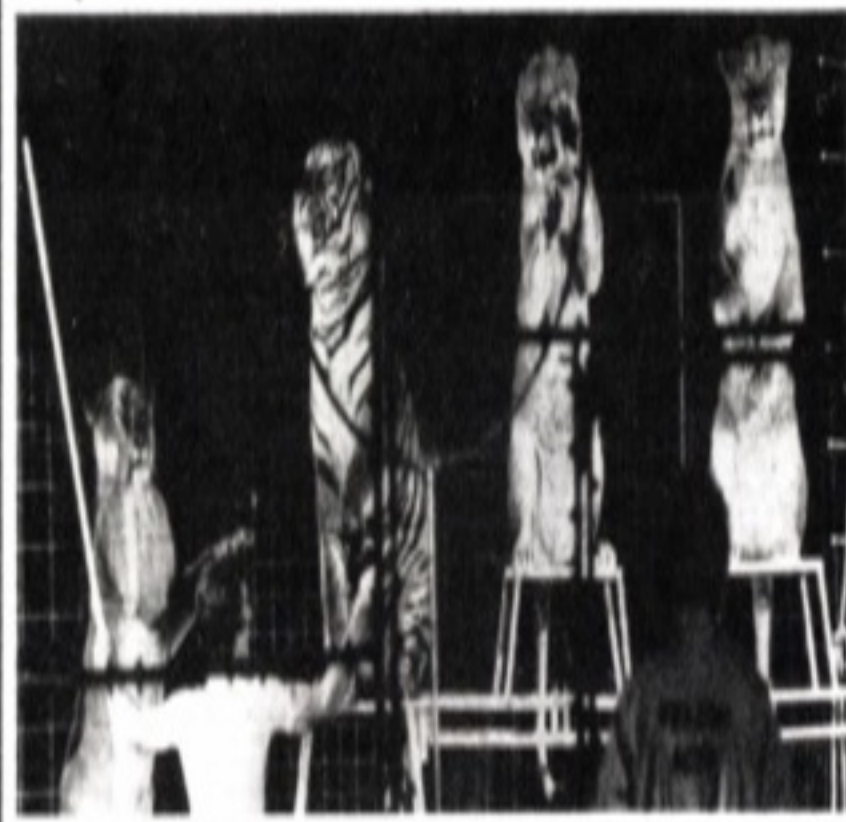
3. WORK AND CAPTIVITY

HUMANS USE ANIMALS FOR WORK ...

Draught animals: There are 80 million in India with a power output equivalent to 30,000 megawatts.⁷ Working animals are valuable to farmers, who tend to look after the animals so that they may live long, productive lives.

Circus animals: Are also working animals, but totally deprived of dignity - either confined to small cages or forced to perform unnatural tricks in an alien environment.

Zoo animals: More than one million are kept in an estimated 5,000 zoos and menageries around the world.⁸



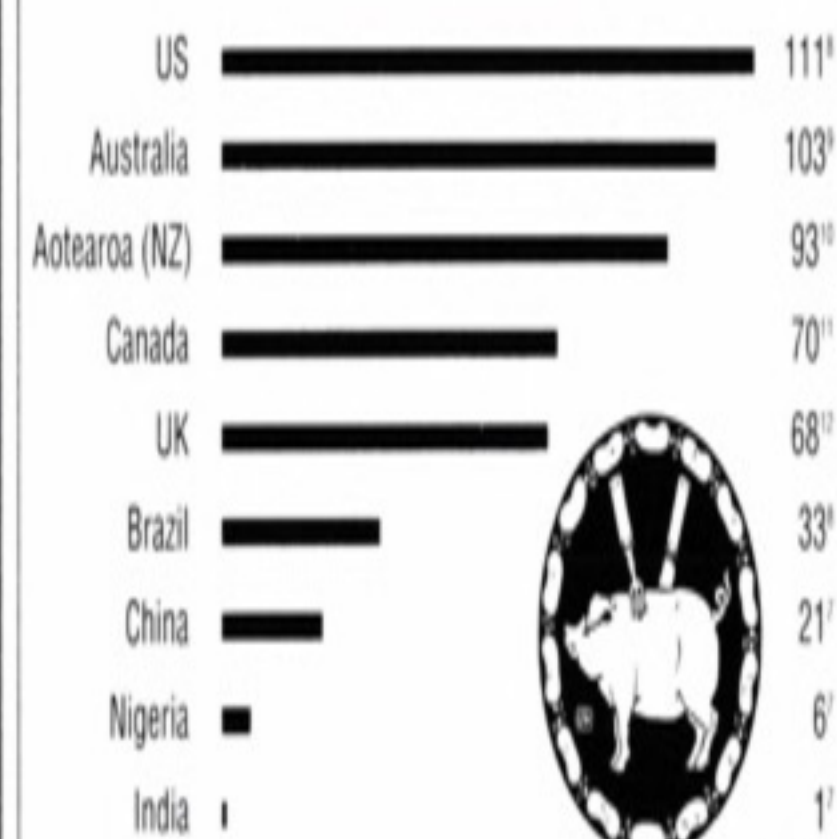
4. FOOD

HUMANS EAT MILLIONS OF ANIMALS EVERY YEAR ...

Quantity

Humankind consumes around 140 million tonnes of meat a year - about 30 kilograms per person.⁹

ANNUAL PER CAPITA MEAT CONSUMPTION:*



Methods

Much of today's meat is produced by cruel, unhygienic factory farming methods.

- 90% of all meat in the US.²
- 90% of chicken and 55% of pigmeat in the UK.¹⁴
- 99% of pigmeat in Aotearoa (NZ).¹⁸

Many animals die in transit:

- Australia exports 7 million live sheep to the Middle East every year. 40,605 perished when the Farid Fares ship caught fire and sank in 1980.
- The Government of Aotearoa banned live sheep-exports after 4,450 out of 30,270 sheep died during a 19-day ocean journey to Iran, but lifted the ban in 1985.²

Hunger

Meat production is a waste of food:

- Every steak a meat-eater eats could have provided enough food for five people who do not eat meat.¹⁹
- Ten hectares of land will support 61 people on a diet of soya beans, 24 on a diet of wheat, but only 2 on a diet of beef.¹⁹

5. RESEARCH

HUMANS USE ANIMALS AS LABORATORY TOOLS ...

An estimated 200 million animals are subjected to painful experiments in laboratories around the world. They may be given electric shocks, injected with diseases or experimental drugs, subjected to toxic chemicals or radiation.²¹ Few countries keep figures. But estimates are:

US: 71 million
Japan: 20 million
UK: 3.5 million.²²

In the UK over 70 per cent of experiments on animals are conducted with no anaesthetic.

Medical research: Experiments on animals for medical research are judged to be 71% unreliable.¹⁸

- If Penicillin - which has saved millions of human lives - had been tested on animals we would not have it now. It kills guinea pigs.
- Thalidomide - which causes severe disabilities in unborn children - passed animal safety tests. So did Opren - which has caused death in humans.¹⁹

Products testing: Unless they state otherwise, nearly all cosmetic and household products are tested on animals. Over 200,000 animals are used for this purpose worldwide. In the UK testing of raw ingredients and finished product claimed the lives of over 17,000 animals in 1989.²⁰



Standard international tests are:

LD50 (Lethal Dose 50% Toxicity test):

Animals are force-fed a product until half of them die. Most household products such as detergents are tested this way unless otherwise stated.

Draize eye test: Substances are dropped into the eye of rabbits for seven days, and the effects observed. Rabbits cannot blink - so the substance may eat away at the eye. Pain-killers are not usually used.

Draize skin test: Animals are shaved and substances are repeatedly applied to observe degree of blistering and burns.¹⁹



6. HUNTING, TRAPPING

HUMANS HUNT ANIMALS FOR PROFIT AND FUN ...

- 100 million animals are killed every year for their fur.²³
- Only 1% of North American animals trapped for their fur are hunted by native people whose livelihood depends on hunting.²³
- There were 100,000 tigers at the turn of the century. Now fewer than 8,000 remain in the wild.²¹
- Over 1,000 animal species are under threat of extinction, thanks largely to human actions. The world's elephant population has declined by 60 per cent in the past decade.¹ The black rhinoceros population has declined from 65,000 in 1970 to under 3,000 today. And the blue whale population is now below 10,000 - compared with an estimated pre-whaling population of 300,000.²¹
- In the UK bloodsports claim the lives of 63,000 foxes a year - at the average cost of £1,000 per fox. About 12 million pheasants and one million wildfowl are shot, also for sport.²²



7. ACTION

ANTI-CRUELTY PROTEST IS GROWING WORLDWIDE ...

- In the Italian province of South Tirol vivisection has been banned.
- Since 1989 Swedish law requires the registration of all laboratories using animals, prohibits the tethering of sows and demands the phasing out of battery cages for hens over a 10-year period.
- India, hitherto the biggest exporter of frogs legs (cut live from the animal), banned exports in 1985.
- US Federal officials cut off funding experiments on baboons at Dr Gennarelli's laboratory, University of Pennsylvania, in 1985 after the US Animal Liberation Front raiders removed 60 hours of videotape showing baboons subjected to experimental head injuries - and experimenters laughing at their paralysed and mutilated victims.²
- International cosmetics firms Revlon, Avon, Estée Lauder and Max Factor have declared a ban on animal testing due to pressure from animal rights groups.
- In the UK vegetarianism amongst students and schoolchildren has doubled to one in six in the past year.¹⁵ In the US nearly nine million people now claim to be vegetarians. Women far outnumber men.⁴
- The number of animal welfare groups tripled in New South Wales, Australia, between 1975 and 1986.
- In Japan 10 Animal Rights candidates stood in parliamentary elections in 1986 and polled 181,940 votes.²



1 Humane Society of the United States. 2 Animal Revolution, Richard Ryder (Basil Blackwell 1989). 3 Sacred Elephant, Heathcote Williams (Jonathan Cape 1989). 4 In the Company of Animals, James Serpell (Basil Blackwell 1987). 5 World Military and Social Expenditures 1989, Ruth Leger Sivard (World Priorities 1990). 6 People for Ethical Treatment of Animals, US. 7 The Gaia Atlas of Planet Management, Norman Myers (Pan Books 1985). 8 United States Department of Agriculture 1989 figures. 9 Australian Bureau of Statistics 1989 figures. 10 New Zealand Meat Board 1989 figures. 11 Statistics Canada 1989 figures. 12 UK Meat and Livestock Commission 1990 figures. 13 Compassion in World Farming, UK. 14 Vegetarian Society, UK. 15 Why You Don't Need Meat, Peter Cox (Thorsons 1986). 16 International Association Against Painful Experiments on Animals. 17 Living Without Cruelty, Mark Gold (Green Print 1988). 18 British Union Against Animal Vivisection. 19 Lynx - Campaign Against the Fur Trade, UK. 20 World Wildlife Fund. 21 Standing Conference for Countryside Sports, UK. 22 Zoocheck, UK. 23 The Extended Circle, ed. Jon Wynne-Tyson (Centaure 1985).



Photo: Monique Cabral/Format

A USAF pilot poses with Tiger Woman – the squadron 'mascot'. Characterizing women as animals reinforces male dominance over creation.

Sex, beauty and beasts

Celia Kitzinger links the oppression of women with that of animals – and finds sexism recycled in the Animals Rights movement.

'A WOMAN is but an animal, and an animal not of the highest order.' Those are the words of Edmund Burke, a British elder statesman in the late eighteenth century. In the 1960s the North American writer Norman Mailer reiterated the same sentiment: 'women', he said, 'are low sloppy beasts'.¹

In colloquial male language we are 'chicks', 'pets', 'sex-kittens', 'bitches', 'cats' and 'cows'. Our genitals are 'pussies' or 'beavers'. Just as animals are denied 'human rights', so too, for centuries, were women. Aristotle linked women and animals by excluding both from participation in political life, and the centuries-long debate over whether women have souls parallels similar discussions about the moral status of animals.

When Mary Wollstonecraft wrote her *Vindication of the Rights of Women*, one male writer tried to reduce her arguments to sheer absurdity with the anonymous publication in 1792 of a satirical volume entitled, *A Vindication of the Rights of Brutes*.² In characterizing women as lower animals, and themselves as the apex of creation, men justify the oppression, exploitation, domination and torture of women and other animals alike.

Recognizing that animals, like women, were excluded from the 'rights of man',

many first-wave feminists advocated animal welfare reform. Amongst the feminist vegetarians and anti-vivisectionists who drew parallels between the oppression of women and animals were such leading figures as Mary Wollstonecraft, Harriet Beecher Stowe, Susan B Anthony, Elizabeth Cady Stanton, Charlotte Perkins Gilman, and Lucy Stone. Women were the primary activists of the nineteenth century anti-vivisection movement.³

This lends a horrible irony to the fact that some recent Animal Rights campaigns, while recognising and seeking to eradicate speciesism – the exploitation by humans of other species – continue to recycle sexism. One poster, showing a woman wearing a fur coat dripping with blood, proclaims, 'It takes 10 dumb animals to make it; one dumb animal to wear it'. Another read simply, 'Rich bitch/ Poor bitch'.

Complicity

When they wear fur coats, women are certainly complicit in cruelty to animals. Millions of wild animals – coyotes, beavers, arctic foxes, minks, leopards – are caught in barbarous steel-toothed traps which fasten on the leg of their victim until it dies of exposure or starvation.

To comply with the dictates of fashion for women, crocodiles are slaughtered to

make handbags, African elephants threatened with extinction to make ivory jewel-lery, and the foetus or newborn of astrakhan sheep killed for fur. Special care is taken to kill tigers without marring their valuable skins: one system used is to insert a white hot iron into the animal's anus.²

Women's toiletry and cosmetic items further implicate us in cruelty to animals. Many contain animal substances – the boiled down offal from the slaughterhouse in some soaps, and ambergris, a grey waxy substance coughed up by the sperm whale or extracted from its intestines after death, in some perfumes. Many are tested on animals in experimental laboratories where soaps and shampoos are injected into rabbits' eyes to test their irritant properties, and lipsticks rubbed into wounds on guinea pigs' skin to check for allergies.

Because many women wear clothing and use products which involve cruelty to animals we are responsible for supporting oppressive practices. But women have undoubtedly been less guilty of *active* abuse and destruction of animals: it is overwhelmingly *men* who are the hunters, bull-fighters, laboratory scientists, and abattoir workers. As Virginia Woolf observes in *Three Guineas*: 'the vast majority of birds and beasts have been killed by you; not by us'. Organized predatory violence has always been a male monopoly, whether practised against animals or women.

In (male-authored) theories of evolution, hunting is given enormous importance and related to the division of labour between the sexes. According to anthropological theory, man's hunting activities account for all the achievements of civi-

lization. Without hunting he would have advanced no further than the ape. Women, left to gather berries and root for vegetables, are supposed not to have required much intelligence – instead they developed wider pelvises in order to accommodate larger-brained offspring.

In fact, there is plenty of evidence showing that human survival relied more heavily on the skills necessary in gathering vegetable food than on meat, and women cooperated and fashioned agricultural tools well before men started hunting. With this hunter theory of evolution, men glamorize the torturing and killing of animals, elevating it to proof of their own masculine intelligence, their own superiority over women and the natural world.⁴

Pornography

This link between masculinity and the killing of animals exists not just in evolutionary theory, but in poetry and pornography too. Woman becomes the hunted, man's rightful prey; man is a 'lady-killer', in pursuit of a piece of meat. According to Alfred Lord Tennyson, 'Man is the hunter; woman is his game'.¹

The association of woman with 'fair game' is explicit in a photograph in *Hustler* magazine, captioned 'Beaver Hunters'. Two men, dressed as hunters, guns erect, sit in a black jeep. Tied, spread-eagle, onto the hood of the jeep, is a naked woman, pubic hair and crotch dead centre of the photograph. The caption reads: 'Western sportsmen report beaver hunting was particularly good throughout the Rocky Mountain region during the past season. These two hunters easily bagged their limit in the high country. They told *Hustler* that they stuffed and mounted their trophy as soon as they got home.' The hunters are figures of masculine virility: the *double entendre* of 'stuffing' and 'mounting', referring both to sexual activity and to embalming, is supposed to be witty.⁵

Another series of pornographic presentations show scenes of vivisection in which women are the victims. A magazine centre-fold shows a naked woman, chained on an operating table in a butcher's shop, surrounded by hanging animal carcasses, knives and cleavers, while a man in a butcher's apron prepares to divide her into joints with an electric saw.²

Men's power over animals is virtually absolute. Over women, men have less control. In pornographic depictions of women as animals, the fantasy of total

male dominance is made explicit. Woman becomes the inferior animal, captured, cut up into pieces, displayed as a trophy to masculine power. As the feminist writer Andrea Dworkin points out, 'The characterisation of the female as a wild animal suggests that the sexuality of the untamed female is dangerous to men. But the triumph of the hunters is the nearly universal triumph of men over women ... Any bitch can be tamed by a man who is manly enough'.⁵ Plagued by his own desire for woman, by her power to arouse desire in him (reminding him uneasily of his own animal nature), man degrades woman by depicting her as part of a group that is even more clearly dominated by him.

Sometimes even this degraded representation of woman is too threatening and men resort to sexual abuse of animals. According to the Kinsey report, eight per cent of men use animals for sex, and there are porn films showing men having intercourse with chickens in which the birds are literally disembowelled by the penis.²

Laboratories in which animal experimentation is carried out must purchase their equipment and animals. The advertisements directed at them make disturbing reading. Cages are advertised with mini-skirted white-coated women draped over them, stroking the metal in apparent eagerness to enter the larger ones themselves. The so-called 'rape rack' is an established piece of laboratory equipment for impregnating primates.

Advertisers' animals are drawn or photographed in poses that conform to gender stereotypes. Subordinate female rabbits lure, allure and invite abuse. A long-lashed pregnant hamster is advertised with the caption, 'Real Anxious to Please You'. Such images clearly address a male clientele titillated by coy attractive female animals which can be purchased, dismembered and killed.⁴ The similarity between pornographic representations and the breeders' sales pitch is striking.

Power over animals reinforces man's sense of his own importance not just in relation to other species, but also in relation to other men. In the nineteenth century, British men captured animals and put them in zoos as a symbolic representation of their conquest of distant and exotic lands.⁶ In the same way, men seek to conquer, subdue and possess women as a means of flaunting their power not just over the 'inferior sex', but also over other men. With an expensively coiffured woman dressed in exotic furs on his arm, man proclaims his conquest of a wild and rare living commodity, a symbol of his own wealth and success. A woman wearing furs is seen as proof of man's hunting prowess: he no longer literally kills the animal whose coat she wears, but his ability to buy it – and her – is evidence of financial success, his manly achievement in the job market. Even when a man does not actually hunt animals, his success is still reflected in the kill.

Women who dress to fuel male fantasies like these declare their access to economic power: furs, like diamonds, are a status symbol. They are also making a statement about their own sexual desirability: men will kill for them. In a world in which women, like other animals, are raped, mutilated and murdered by men, the woman who is given the skins of dead animals by her male 'protector' is being warned of his power at the same time as she is reassured of his patronage. The implicit threat serves as reminder of her own tenuous safety in a man's world.

Fear and beauty

Women's complicity in cruelty to animals is often born of our own desperate attempt to survive or forestall men's cruelty to us. It is not only animals who have been forced to suffer to satisfy men's concepts of feminine beauty. So too have women. Think of the Burmese neck ring, the Chinese bound foot, the Western steel-ribbed corset and whalebone stays. Men see themselves as representing Culture, and as such demand 'improvements' upon Nature, to which women often submit – cosmetic surgery, the removal of ribs to make the waist look smaller, the extraction of teeth to make the cheek-bones more salient. The 'improvements' eroticized by men entail mutilation, violence and death, to both animals and women.

The animal rights movement needs to address explicitly these links between the oppression of women and the oppression of animals. Women are not the major perpetrators of cruelty against animals: rather we, like other animals, are the victims of male violence. Women's 'choices' about the products we wear are made in the context of a patriarchal culture.

Male campaigners might also reconsider their often contemptuous attitudes to 'womanish pity' and 'feminine sentiment'. Many men, like Peter Singer author of the ground-breaking treatise *Animal Liberation* and Tom Regan, author of *The Case for Animal Rights*, are at pains to dissociate their campaign from a sentimentalist approach to animal welfare: they state that they are *not* 'animal lovers': rather they base their campaign on reason, rationality and objective argument. In other words, they fear that to associate the animal rights cause with 'womanish sentiment' is to trivialize it.³

It is simply not good enough to challenge speciesism – if at the same time you are recycling sexism. □

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The advertisement that caused controversy.

1 *The Misogynist's Source Book*, Fidelis Morgan (Jonathan Cape, 1989). 2 Norma Benny in *Reclaim the Earth: Women Speak Out for Life on Earth* (The Woman's Press, 1983). 3 Josephine Donovan in 'Animal Rights and Feminist Theory', *Signs* Vol 15 no2 (1990). 4 *Rape of the Wild: Man's Violence against Animals and the Earth*, Andrée Collard with Joyce Contrucci (The Woman's Press, 1988). 5 Andrea Dworkin *Pornography: Men Possessing Women*, (The Woman's Press, 1981). 6 *About Looking*, John Berger (Penguin, 1980).

Simply...

I KNOW WHAT YOU'RE ABOUT TO SAY, BUT I LIKE MY MEAT. MY BODY NEEDS IT.

NO IT DOESN'T. HUMANS WILL EAT **ANYTHING!** —INCLUDING MEAT. BUT FRUIT, NUTS, VEGETABLES, PULSES PROVIDE A MUCH HEALTHIER DIET.



WELL, IT'S THE LAW OF THE JUNGLE. WE ARE SUPERIOR TO ANIMALS AND SO WE USE THEM. THAT'S NATURE.

WHAT'S SO NATURAL ABOUT THAT PIECE OF DEAD COW YOU'RE EATING? BESIDES, ABUSING ANIMALS IS A FUNNY WAY OF SHOWING YOU'RE SUPERIOR.



BUT WHAT WOULD HAPPEN TO ALL THOSE BILLIONS OF FARM ANIMALS IF WE DIDN'T EAT THEM? IT WOULD BE CHAOS!

IT'S FACTORY FARMING THAT PRODUCES SO MANY ANIMALS. PHASE THAT OUT!



BUT WE HAVE TO KILL ANIMALS FOR SOME THINGS. MEDICAL RESEARCH, FOR EXAMPLE. ISN'T IT RIGHT TO KILL A RAT TO SAVE A CHILD?

TESTS ON ANIMALS TELL YOU ABOUT ANIMALS—NOT ABOUT HUMANS. TESTS ON HUMAN CELL CULTURES ARE MORE RELIABLE.



LOOK, I LIKE ANIMALS.
BUT WHAT ABOUT ALL THE
PEOPLE WHO ARE SUFFERING
IN THE THIRD WORLD?

CARE ABOUT BOTH.
THE FATE OF HUMANS AND
ANIMALS IS CONNECTED.
CRUEL AND INDIFFERENT
ATTITUDES DAMAGE US ALL.



SO ARE YOU GOING TO TELL THE
HUNGRY IN THE THIRD WORLD
THAT THEY SHOULDN'T
EAT ANIMALS?

NO. WE IN THE RICH WORLD
ARE THE PROBLEM.
WE EAT 80 TIMES MORE MEAT
THAN THE AVERAGE INDIAN MORE
THAN 10 TIMES AS MUCH
AS AN AFRICAN.



IT'S ONLY MIDDLECLASS PEOPLE
WHO CAN AFFORD YOUR
PRINCIPLES.

HAVE YOU LOOKED AT THE
PRICE OF MEAT? IT'S MUCH
CHEAPER TO BE A VEGETARIAN.
AND AS DEMAND INCREASES
CRUELTY-FREE PRODUCTS
WILL BECOME CHEAPER TOO.

MEAT IS DIRT ~~CHEAP~~



BUT I AM A CREATURE OF HABIT.
AND I'M VERY FOND OF THIS
LEATHER JACKET. I CAN'T CHANGE
MY LIFESTYLE OVERNIGHT.

BUT YOU CAN DO YOUR BIT.
YOU CAN BOYCOTT SOMETHING
ELSE THAT EXPLOITS ANIMALS.
GO VEGETARIAN AND KEEP YOUR
LEATHER JACKET—
THAT SHOULD GET YOU IN
SOME LIVELY DEBATES!



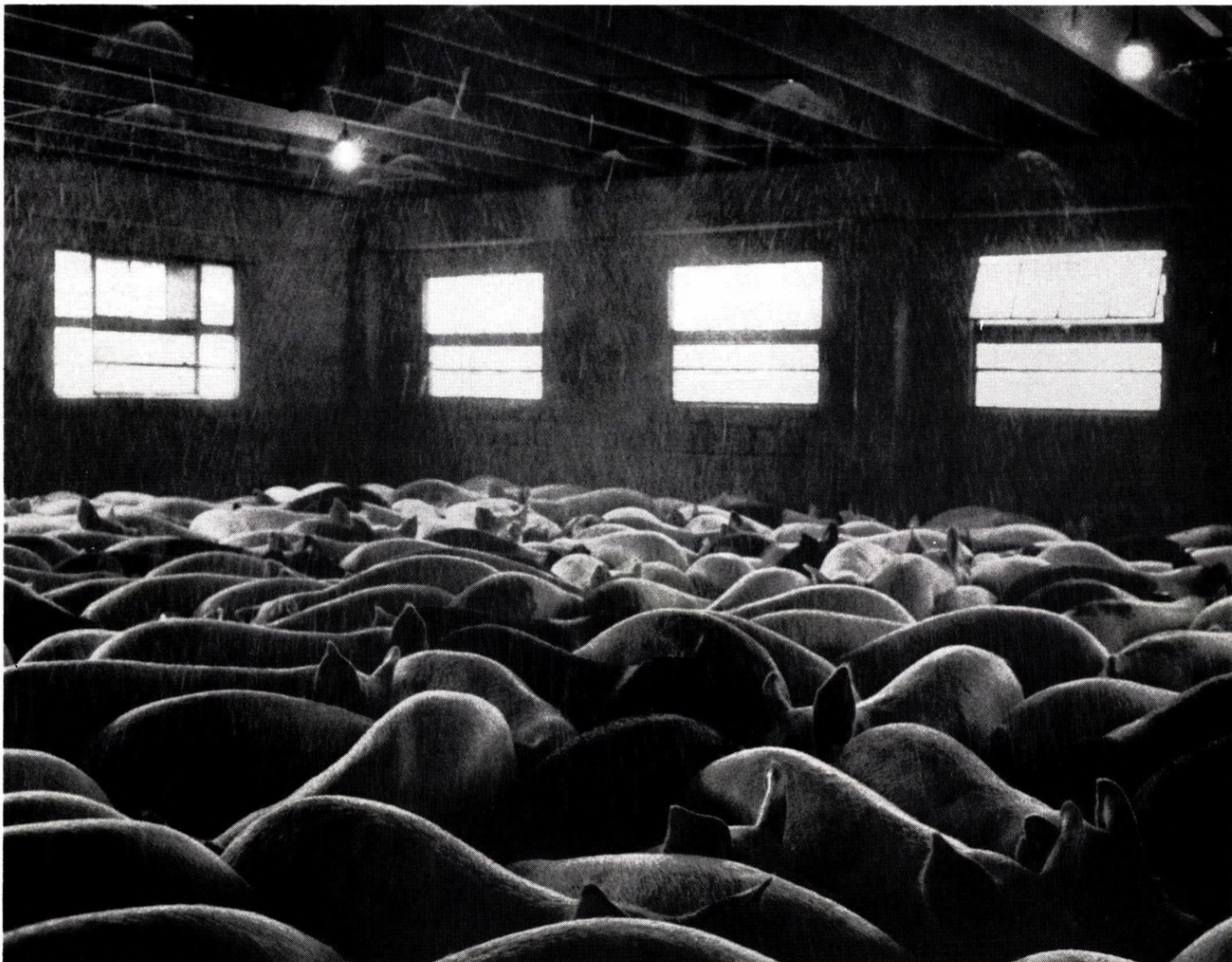


Photo : S Salgado/Magnum

Creatures of the future? Genetic engineers are trying to breed new animals, without legs, who will feed on human and industrial waste.

IT's probably no accident that some of the most fearsome monsters invented by the human mind have been composed of body parts of various animal – including human – species.

Ancient and mediaeval mythology teem with 'transgenic' creatures who have served through the ages as powerful symbols and movers of the human subconscious. In Greek mythology the Chimera – a hideous fire-breathing she-monster with the head of a lion, the body of a goat and a dragon's tail – was darkness incarnate and a symbol of the underworld.

At the beginning of the industrial or technological age, the collective consciousness conjured monsters from a new but related fear – the consequences of human interference with nature. Fears of science and technology gone out of control created the stories of *Dr Jekyll and Mr Hyde* and *Dr Frankenstein*.

The contemporary monster is apt to be a real human being, but an amoral, sociopathic one – a Mengele or an Eichmann who imposes his evil will not in the heat of passion, but in cold detachment.

Our nightmares, our mythologies, our movies, our real-life monsters reveal many of our deepest human fears: of the unknown, of the unnatural, of science

Monsters of the brave new world

Genetic engineers are creating new animals. Should this concern us? Carol Grunewald investigates.

gone berserk and of the dark side of the human psyche. With such an intense subliminal heritage, no wonder many people are instinctively wary of the new and revolutionary science of genetic engineering – a science born just 15 years ago but which is already creating its own monsters. They have good reason to be afraid.

The goal of genetic engineering is to break the code of life and to re-form and 'improve' the biological world according

to human specifications. It is the science of manipulating genes either within or between organisms. Genes are the fundamental and functional units of heredity; they are what make each of us similar to our species but individually different.

There are two astonishing aspects to this new science. For the first time, humankind has the capacity to effect changes in the genetic code of individual organisms which will be passed down to future generations.

Equally startling, humankind now has the ability to join not only various animal species that could never mate in nature but also to cross the fundamental biological barriers between plants and animals that have always existed.

Experiments have already produced a few animal monstrosities. 'Geeps', part goat, part sheep, have been engineered through the process of cell-fusion – mixing cells of goat and sheep embryos. A pig has been produced whose genetic structure was altered by the insertion of a human gene responsible for producing a growth hormone. The unfortunate animal (nicknamed 'super-pig') is so riddled with arthritis she can barely stand, is nearly blind, and prone to developing ulcers and pneumonia. No doubt researchers will cre-

ate many such debilitated and pain-racked animals until they get it right.

Custom-designed creatures

Meanwhile, the world's knowledge of genetic engineering is growing apace. Much of what is now only theoretically possible will almost certainly be realized. With the world's genetic pool at a scientist's disposal, the possibilities are endless. It's just a matter of time.

But two historic events spurred the growth in what is now referred to as the 'biotech industry'. In 1980 the US Supreme Court ruled, in a highly controversial 5-4 vote, that 'man-made' micro-organisms can be patented. Then in April 1987, without any public debate, the US Patent Officer suddenly announced that all forms of life – including animals but excluding human beings – may be considered 'human inventions'. These could qualify as 'patentable subject matter', provided they had been genetically engineered with characteristics not attainable through classical breeding techniques.

The economic incentives were impossible for researchers and corporations to resist. The genetic engineering of animals was a biological gold mine waiting to be exploited. In hope of getting rich off the 'inventions', scientists have so far 'created' thousands of animals nature could never have made. Now more than 90 patents are pending for transgenic animals, and some 7,000 are pending for genetically engineered plant and animal micro-organisms.

Until now animal rights activists have been the foremost opponents of genetic engineering. The reason: animals are already the worse for it. Because they are powerless, animals have always suffered at the hands of humankind. When a new technology comes along, new ways are devised to exploit them. But genetic engineering represents the most extreme and blatant form of animal exploitation yet.

Genetic engineers do not see animals as they are: inherently valuable, sentient creatures with sensibilities very similar to ours and lives of their own to live. To

them, animals are mere biological resources, bits of genetic code that can be manipulated at will and 'improved' to serve human purposes. They can then be patented like a new toaster or tennis ball.

In a recent article, the US Department of Agriculture crows that '... the face of animal production in the twenty-first century could be ... broilers blooming to market size 40 per cent quicker, miniature hens cranking out eggs in double time, a computer 'cookbook' of recipes for custom-designed creatures.'

The trade journal of the American beef industry boasts that in the year 2014 farmers will be able to order 'from a Sears-type Catalog, specific breeds or mixtures of breeds of (genetically engineered) cattle identified by a model number and name. Just like the 2014's new model pick-up truck, new model animals can be ordered for specific purposes.'

A university scientist says, 'I believe it's completely feasible to specifically design an animal for a hamburger'.

A Canadian researcher speaking at a farmers' convention eagerly tells the group that 'at the Animal Research Institute we are trying to breed animals without legs and chickens without feathers'.

Huge profits are to be made from new cows, pigs, chickens and other farm animals whose genetic scripts will be written and 'improved' to grow faster and leaner on less food and on new foods such as sawdust, cardboard and industrial and human waste.

Researchers have been straining at the bit to design and patent new animal 'models' of human disease – living, breathing 'tools' who will be experimented to death in the laboratory. Scientists have also created 'medicine factories' out of mice by implanting in them human genes for producing human enzymes, proteins and drugs that can be harvested. Cows, sheep and other milk-producing animals have been targeted for further experimentation in this area.

Animals already suffer abominably in intensive-confinement factory farms and laboratories. Genetic manipulations will result in further subjugation of animals and increase and intensify their stress, pain and mental suffering.

But genetic engineering also imposes risks on wildlife and the environment. Many questions need to be asked. For example, what will happen when genetically-altered animals and plants are released into the environment? Once they're out there we can't get them back. What if they run amok? Carp and salmon are currently engineered to grow twice as large as they do in nature. But will they also consume twice as much food? Will they upset the ecological balance and drive other animal or plant species to extinction?

Indeed, the genetic engineering of animals will almost certainly endanger species and reduce biological diversity.



Geep: a laboratory mix of goat and sheep.

Once researchers develop what is considered to be the 'perfect carp' or 'perfect chicken' these will be the ones that are reproduced in large numbers. All other 'less desirable' species would fall by the wayside and decrease in number. The 'perfect' animals might even be cloned – reproduced as exact copies – reducing even further the pool of available genes on the planet.

Such fundamental human control over all nature would force us to view it differently. Which leads us to the most important examination of all: our values.

How human?

'We need to ask ourselves what are the long term consequences for civilization of reducing all of life to engineering values.' These are the words of Foundation on Economic Trends President Jeremy Rifkin, the leading opponent of genetic engineering in the US. Rifkin warns that the effects of new technologies are pervasive. They reach far beyond the physical, deep into the human psyche and affect the well-being of all life on earth.

In the brave new world of genetic engineering will life be precious? If we could create living beings at will – and even replace a being with an exact clone if it died – would life be valued? The patenting of new forms of life has already destroyed the distinction between living things and inanimate objects. Will nature be just another form of private property?

The intermingling of genes from various species, including the human species, will challenge our view of what it means to be human. If we inject human genes into animals, for example, will they become part human? If animal genes are injected into humans will we become more animal? Will the distinctions be lost? And if so, what will the repercussions be for all life?

And will humans be able to create, patent, and thus own a being that is, by virtue of its genes, part human? In other words, how human would a creature have to be in order to be included in the system of rights and protections that are accorded



Mediaeval myths teem with transgenic creatures.

to 'full humans' today?

We may already know the answer to that question. Chimpanzees share 99 per cent of our human genetic inheritance, yet nowhere in the world is there a law that prevents these nearly 100-per-cent human beings from being captured, placed in leg-irons, owned, locked in laboratory and zoo cages and dissected in experiments.

The blurring of the lines between humans and animals could have many interesting consequences. All of us (humans and animals) are really made of the same 'stuff' and our genes will be used interchangeably. Since we are already 'improving' animals to serve our needs, why not try and improve ourselves as well? With one small step, we could move from animal eugenics to human eugenics and, by means of genetic engineering, make the plans of the Nazis seem bumbling and inefficient.

Life as property

Finally, who will control life? Genetic technology is already shoring up the mega-multinational corporations and consolidating and centralizing agribusiness. Corporate giants like General Electric, Du Pont, Upjohn, Ciba-Geigy, Monsanto, and Dow Chemical have multi-billion dollar investments in genetic engineering technology. It is becoming increasingly clear that we are placing the well-being of the planet and all its inhabitants in the hands of a technological elite. Our scientists, corporations and military are playing with, and may eventually own, our genes.

The arrogance and foolishness of humankind! With everything on the planet existing just to be used and exploited – with nothing existing without a 'reason' and a 'use' – where is the joy of life? What is the reason for living?

People and animals are inseparable; our fates are inextricably linked. People are animals. What is good for animals is good for the environment is good for people. What is bad for them is bad for us.

The first line of resistance should be to scrap the patenting of animals. And the release of any genetically altered organisms into the environment should be prohibited.

Finally, we must remember that the mind that views animals as pieces of coded genetic information to be manipulated and exploited at will is the mind that would view human beings in a similar way. People who care about people should listen carefully to what Animals Rights activists and environmentalists have to say about obtaining justice for, and preserving the integrity of *all* life. □

Carol Grunewald is an Animal Rights and environmental activist with the Humane Society of the United States in Washington DC. Formerly she was an editor with The Animal Rights Agenda, the magazine of the international Animal Rights movement, and a Times Mirror newspaper reporter.

Zooooooh!

Tess Lemmon watches people watching animals.

LOOK! He's waving at you! Wave, wave. Say "hello". Look at his tail, he's waving at you ...'

'Not very fierce is he? Come on then, show us your teeth ...'

'Make a nice rug, wouldn't he?'

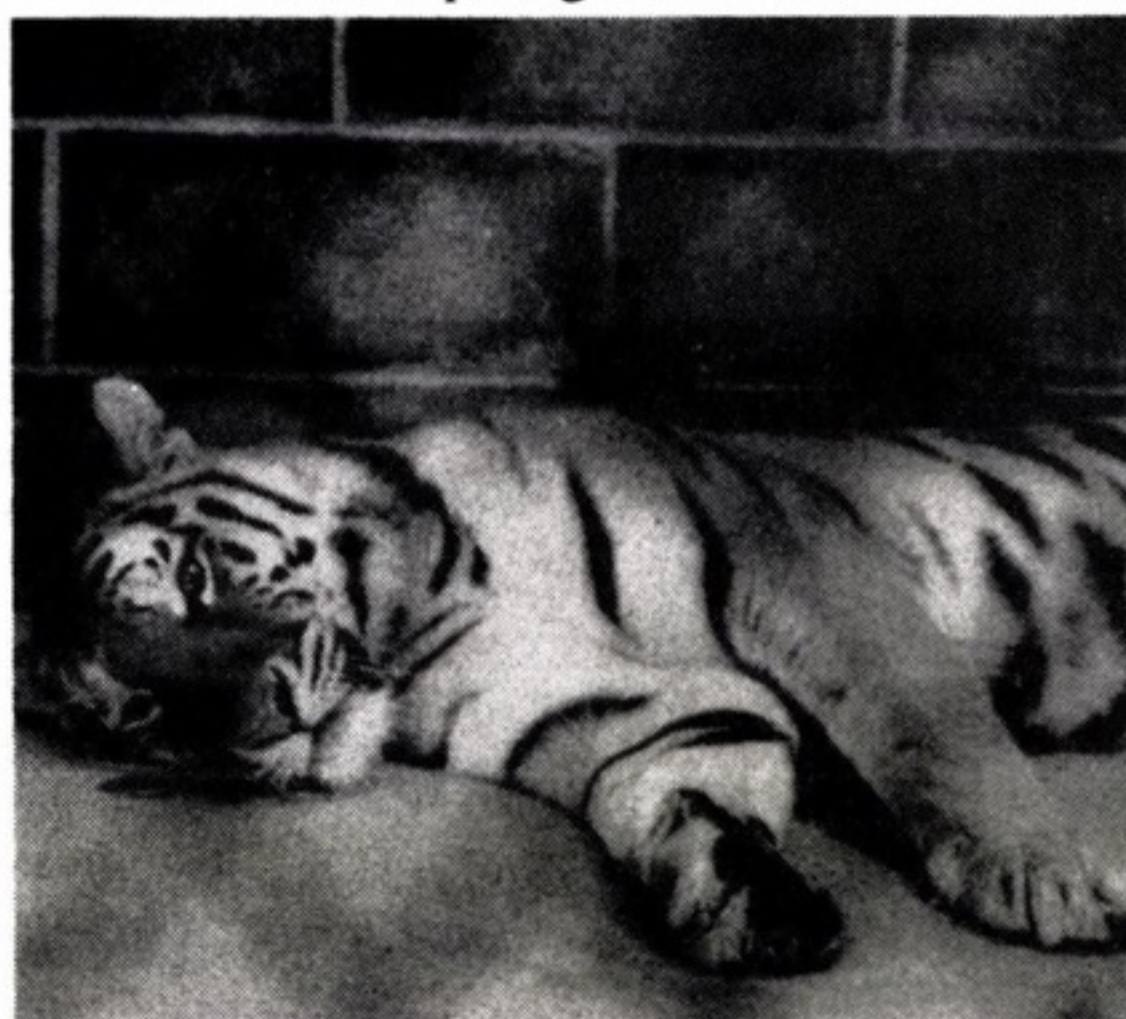
The tiger lies on a slab of concrete, stares into space, flicks its tail. People stop, make comments, then go – having taken their photos, made their jokes and had their 'good day out'.

But hang on a minute. This is 1990. We're all turning green, running round trying to save rainforests, ozone layers and the insects in our own backyards. Whatever is a tiger doing lying in a cage in this day and age?

It depends on where you're standing. From inside the zoo director's office, for example, the tiger is living it up like nobody's business. Saved from having to earn its own living in the tough outside world, it has meals handed to it on a plate, and mates provided at regular intervals. It doesn't even have to walk anywhere. I have heard one zoo director – with his tongue only half way in his cheek – describe the zoo as a 'welfare state' for wild animals.

But the zoo director assures us the tiger is earning its keep by educating the public. Education is the main justification trotted out by zoos whenever their existence is challenged. The argument goes like this: all the nature and wildlife documentary films in the world can't replace flesh and blood. There's just nothing like the experience of coming face to face with real, live, wild animals. Having communed with wild animals, zoo visitors will be so turned on to the wonders of the natural world that they will start to care deeply about their plight, go off and do something about it. Along with all the other caged animals, the tiger – to use a favourite zoo phrase – is 'an ambassador for the wild'.

As an anthropologist, I'm interested in



Bored stiff in one of the world's 2,000 zoos.



why people go to zoos, what they get from looking at animals in cages, and what zoos say they get. Having spent hours watching people watching animals, my feeling is that no zoo can fulfil the lofty educational role it claims. No zoo can bring about a meaningful encounter between people and animals because by its very nature the zoo – good, bad, best in the world – presents a distorted picture of wild animals and of our relationship with them.

Zoos are therefore for people, not animals. Many of the main European zoos were founded at the beginning of the last century so that people could see weird and wonderful creatures from exotic lands. Hand in hand with the spirit of adventure came conquest and acquisition, and a desire to tame, to control. It is no coincidence that the zoo as we know it sprang up in the colonial era. You only have to look at some of the caging of that time to see the most blatant links: monkeys housed in replicas of Hindu temples, the elephant house as a mud hut.

These days the idea of keeping rows of animals in cages just so people can go and gawp at them is being challenged. So what do the zoos do? They talk a lot about their serious scientific research, their total commitment to conservation, and their vital role as educators. Meanwhile, people do what they have always done. They go to the zoo to see the animals – and to be



Lessons from an ambassador of the wild? Or close encounters of the worst kind?

entertained.

Just what do people see when they look at an animal in a zoo?

They see an idea. Most of us don't have much to do with the natural world, yet we're surrounded by wild animals. They leap out from advertizing hoardings, logos, stories, song lyrics ... As symbols they express human emotions, values, rules and principles. These are the animals we know best. These are the ones we bring with us to the zoo. They are there to tell us about ourselves, not about animals. Zoo visitors respond to their *idea* of a tiger: the disguised human in a story, or the essence of fierceness.

This is no crime – although the fact that people come and go with their images intact does question any zoo's claim to be leading us into the natural world. But much more harmful is the way the zoo fosters another whole set of assumptions to do with people being at the centre of the universe. Just as symbolic animals are there to serve us – to carry our principles – so, too, the real animal is entirely at our beck and call. Torn away from its own life, stripped of all autonomy, it is reduced to an object to be observed. In the zoo, humans are always on top.

In the zoo, the expectation is that the animal should *please me*. People demand

to be taken notice of, are positively insulted to find themselves ignored. The animal is 'lazy', 'snobbish', should 'come here and say hello then'. The ugliest examples include teasing, challenging, banging on cages. Sadder is the search for some kind of recognition. One flick of an eyelid and 'he's looking at you'.

The time I spent outside the cages showed me how the zoo sets up barriers to any true understanding of animals. Robbed of all its natural dignity, the animal is enclosed in a space which is designed and controlled by people. With their painted backdrops, hidden moats, zoos are the masters of illusion – and the relationship they set up between visitor and exhibit is that of spectator and performer.

There is another way in which the zoo widens the gulf between animal and human. The gorilla picks its nose, the hippo urinates, the chimps mate in full view of an audience. How disgusting! How could they? *People* never do things like that. People back away. Yet the laughter at this bad behaviour, these examples of our superiority, is often an awkward, embarrassed kind of laughter. In a zoo people find themselves in the position of voyeurs, unsure of their own responses.

The only way we can bring about any healthy and relaxed meeting between people and captive animals is to scrap the whole concept of the zoo and start again. Start with the animals, not the people. Start by asking what justification there is for ever keeping animals in cages. Start by finding ways of offering them a realistic substitute for the wild – which doesn't mean a plastic tree, but an imaginative space of appropriate size, a chance to relate to members of their species as they would in the wild, a chance to get away from the public gaze – a chance, basically, to live their own lives.

Then we should ask how we should behave in order to earn acceptance by them on their own terms. There's nothing to stop this happening. Naturalists have done it often enough by meeting animals on their own ground, by watching them in the wild and gaining their trust. By not imposing themselves on the animals, a relationship based on mutual respect can develop. It is also being done in a few places which specialize in keeping one species of animal in captivity, and where years may be spent learning about one animal.

The zoo – good, bad, best in the world – is just not enough for animals or people. In demeaning animals we demean ourselves. How much longer is the tiger going to have to lie on its slab of concrete? How much longer are we going to drag children past this 3-D version of their storybook character and urge them to wave at its tail? □

Tess Lemmon is currently writing two children's books about monkeys and woodlands.

ACTION

Things to do

- Write to your MP calling for a ban on factory farming; exports of live animals; patenting of genetically engineered animals; and use of animals in state-funded research.
- Give up meat and other animal products or eat less and buy only free range or organically grown. Boycott fur, avoid leather.
- Buy cruelty-free cosmetics and detergents, or use traditional non-tested cleaners eg. soda crystals or vinegar. Write to manufacturers.
- Avoid modern (ie. animal-tested) drugs if you can – treat ailments with alternative medicine.
- Get rid of unwanted creatures humanely: use humane mousetraps and products that kill insect eggs; gardens can be planned to discourage slugs; use diluted washing-up liquid as a pesticide.
- Pet-keeping and over-breeding can cause great suffering. Be sure you want one. Have it neutered.

For further information consult *Living Without Cruelty* by Mark Gold (Green Print, 1988)

Groups to contact

AOTEAROA: Royal Society for the Prevention of Cruelty to Animals, PO Box 15349 New Lynn, Auckland. **Save Animals from Exploitation**, PO Box 331139 Takapuna, Auckland. **New Zealand Anti-Vivisection Society**, PO Box 2065, Wellington. **New Zealand Vegetarian Society**, PO Box 8517 Riccarton, Christchurch.

AUSTRALIA: Animal Liberation, 37 Swanston St, Melbourne 3000. **Animal Rights**, Box 1435M GPO, Melbourne, Victoria 3001. **Australian Association for Humane Research**, PO Box 356, Broadway, NSW 2007. **International Fund for Animal Welfare**, PO Box 559, Avalon, NSW 2107. **Australian Vegetarian Society**, PO Box 65, 20-21 Paddington, NSW.

CANADA: Ark II the Canadian Animal Rights Network, 542 Mount Pleasant Road, Toronto, ON M5S 2M7. **Animal Defence and Anti-Vivisection Society of British Columbia**, PO Box 391, Station A, Vancouver BC V6 2N2. **Animal Liberation Front (Support Group)**, PO Box 915, Station F, Toronto, ON M4Y 2N9. **International Fund for Animal Welfare**, PO Box 556, Station T, Toronto, ON M6B 4C2. **Toronto Humane Society**, 11 River Street, Toronto, ON M5A 4C2.

UK: **Animal Aid**, 7 Castle Street, Tonbridge, Kent TN91HB. **British Union for the Abolition of Vivisection**, 16a Crane Grove, London N7 8LB. **Animal Liberation Front Supporters Group**, PO Box BCM 1160, London WC1N 3XX. **Compassion in World Farming**, 20 Lavant Street, Petersfield, Hampshire GU32 3EW. **Lynx** (Campaign against the fur Trade), PO Box 300, Nottingham, NG1 5HN. **Royal Society for the Prevention of Cruelty to Animals**, Causeway, Horsham, West Sussex RH 12 IHG. **The Vegetarian Society**, Parkdale, Dunham Road, Altrincham, Cheshire WA 14 4QG.

US: **People for the Ethical Treatment of Animals**, PO Box 42516 Washington DC 20015. **The Humane Society of the United States**, 2100 L Street, NW, Washington DC 20037.

WORTH READING

Kick off with Peter Singer's ground-breaking, highly readable **Animal Liberation** (Thorsons, 1984). For a more in-depth philosophical analysis there is **The Case for Animal Rights** argued coherently by Tom Regan (Routledge, 1984). **Rape of the Wild** by Andrée Collard and Joyce Contrucci (Women's Press, 1988) provides an illuminating feminist-green focus. And Carol J Adams' **The Sexual Politics of Meat** (Polity, 1990) draws the connections between meat-eating and patriarchy. The similarities between human and animal slavery – and between racism and speciesism – are highlighted in Marjorie Spiegel's short and moving **The Dreaded Comparison** (Heretic Books, 1988). **Animal Revolution** by Richard Ryder (Blackwell, 1990) gives us an interesting historical and contemporary account of changing attitudes towards speciesism. Thorough and devastating in its critique of the scientific practice of vivisection is Dr Robert Sharpe's **The Cruel Deception** (Thorsons, 1988). While **Why You Don't Need Meat** by Peter Cox (Thorsons, 1986) is disarmingly simple and persuasive.

LITERACY

School is out

Guatemalan programme falters

SCHOOL is just breaking up for the day in the remote highland village of Rio Azul. Outside the dilapidated single-storey building the village teacher is fixing his motorbike while the pupils, all of them Ixil Indian children, hurry to their nearby homes. 'Even the best pupils can't afford to continue school,' he says despairingly, 'they either finish at sixth grade or they drop out to go and work on the plantations. This is the problem in all our villages.'

The children of Rio Azul are fortunate in that they at least have a school to go to. Large sections of the population have no access to education at all. There is an estimated national shortage of 3,000 classrooms and 40,000 teachers.

Guatemala's growing economic crisis is reducing the minuscule proportion of the state budget still further. Shortages of



Literacy cannot carry the burden of work for young children.

books and materials grow more intense and some schools are unable to provide even water or electricity.

The crisis is particularly severe in rural areas. Here the illiteracy rate can be as high as

80 per cent, and absenteeism has risen as children are increasingly required to contribute to the family income. More children are coming to school too hungry to concentrate on their work.

The state literacy programme,

CONALFA, has been cut back severely. It was started three years ago as the first serious attempt to tackle illiteracy, and developed an excellent methodology. Workers are recruited from within each community. They find the pupils and arrange classes to fit their work schedule. Adults can choose the language in which they wish to become literate, and great stress is laid on literacy as a practical tool.

But despite the initial enthusiasm and the commitment of many local coordinators, CONALFA has failed to have any impact on national illiteracy figures. 'People say literacy doesn't help them,' says one CONALFA worker. 'They say they prefer a meal to learning to read and write.' The presence of the army in the countryside creates a climate of fear and instability which does not help.

CONALFA is now unable to pay its literacy workers in the field, and many have received no salary for over four months. Classes have been abandoned as a result. The programme has reached a period of decay from which it may never recover.

Matthew Carr

LABOUR

Casualty

Japan's hidden homeless

MID-DAY on a stifling June day at the start of the rainy season, and the streets of Kamagasaki, Japan, are full of middle-aged men drinking sake, chatting or gambling, or sleeping

on filthy mattresses. There is litter everywhere and a pervading stench of urine. It's not the usual image of modern Japan, and one that the Japanese themselves go to some lengths to ignore.

Kamagasaki is the biggest of the four casual labour markets in Japan and home for some 25,000 day labourers. Most Japanese call the place *abunai* (dangerous) but few have actually been here.



The Japanese mafia control casual labourers in Kamagasaki.

The place doesn't exist officially, renamed Airin (brotherly love) after unrest in the 1960s. But the name is unused. And unrest has welled up again. In September there were several days of rioting which left 150 people injured and the streets strewn with wrecked cars and broken glass.

Compared with slum districts in other cities in the world, Kamagasaki is superficially prosperous. The streets are lined with *doya*, the cheap hotels where labourers rent rooms by the night. Many have been rebuilt and renamed 'VIP Inn' or 'Hotel Hilton', doubling their charges in the process.

There are no women here, and no families. Some men come to escape family problems, or after divorce. Others are unemployed, bankrupt businessmen, people who cannot meet the fierce, competitive demands of Japanese society. They rarely leave, except in death.

They do the dirty, smelly and sometimes dangerous jobs no-one else wants, usually in the construction industry. The casual labour market is largely controlled by the Yakuza (Japanese mafia), who take about a third of the wages. Many of the workers

are too old to be able to work every day, even when jobs are available. When they don't work they don't get paid. The Yakuza do a brisk trade in black market health insurance stamps – the Government occasionally prosecutes the buyers of these stamps, but never the sellers, from whom they receive political donations.

Some turn to drink to escape their problems, others have problems because of their drinking. In an area with 155 cheap restaurants there are 179 bars. Drink is also available through ubiquitous vending machines. Either way, plenty find their way to the doors of Kibo no Ie (House of Hope) a voluntary centre for the rehabilitation of alcoholics. Christian groups of all denominations are active in this area, but the Government refuses to fund them because of the constitutional separation of church and state.

Although the poor and homeless of Japan are no worse off than some, and better off than many slum dwellers elsewhere in the world, the difference is that in Japan no-one will admit there is a problem.

Peter J Mallett

Photo : Hans Spruyt

Photo : Peter J Mallett

NAMIBIA

Substitute

Escaping South Africa's iron grip

NAMIBIA became independent last March, but it remains economically subject to its powerful neighbour, South Africa. South Africa buys 75 per cent of Namibian exports and supplies 80 per cent of its imports. Moves have now begun to slacken this dependence, and much of the impetus is coming from grassroots and local non-governmental organizations (NGOs).

One success has been the use of Angolan oil. The Deputy Minister of Mines and Energy, Helmut Angula, said as the first shipment was off-loaded in Luderitz that he hoped that within five years 50 per cent of Namibia's oil would come from non-South African sources.

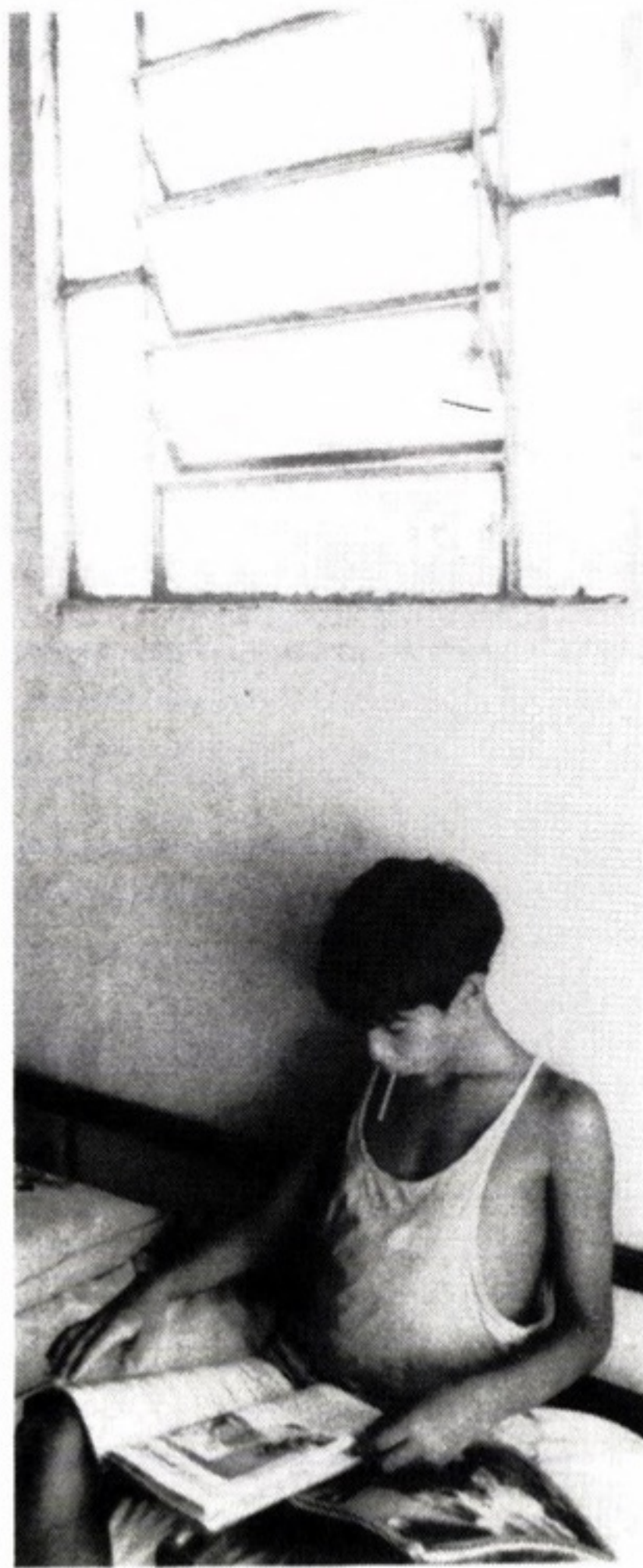
Negotiations are underway with the European Economic Community (EEC), with a view to Namibia joining the Lomé Convention, so providing an alternative market for Namibian beef and sheepmeat.

Local NGOs have also contributed to developing skills in Namibia, thereby reducing dependence on South Africa. The Namibia Development Trust (NDT) was set up in 1987 to channel EEC funds to the victims of apartheid. It has transformed itself into a 'networking' agency for Namibian NGOs. It has been critical of foreign NGOs who bring their own agendas, such as the current emphasis on small businesses rather than co-operatives. Lindi Kazombaue, the NDT Coordinator, recognizes that co-operatives have problems too but is convinced they are critical to spreading management skills.

NDT has presented the Government with a three-fold strategy: replacing goods like shoes, crockery, uniforms and textiles imported from South Africa; switching to other sources of supply, such as Zimbabwe; using local products, like the marula tree for oil, fruit-based alcoholic drinks and aloe for medicine and cosmetics.

Irrespective of the outcome of the struggle for freedom and justice in South Africa their local initiatives are the key to Namibia's future.

Steve Kibble/CIIR



BRAZIL

Street Life

Rio's 'Children's Republic'

THREE years ago 128 Washington Luis Street was a derelict building in one of Rio de Janeiro's poorest areas. With a leaking roof and crumbling

plaster, the house still has a long way to go to become fully habitable. But these days it is home to 28 children who would otherwise face violence and destitution on the city's streets.

The *Republica dos Meninos* ('Children's Republic'), as the house is known, was taken over by artist Paulo Faustino three years ago. Since then, Faustino has campaigned relentlessly to transform the abandoned house into a home for a handful of the children who live on the streets of Rio de Janeiro.

Rio is best known for its beaches, glitzy hotels and Carnival. Few people remember the hordes of children who routinely sleep in shop doorways and in tunnels, scratching out a living through begging and petty crime. Brazil's seven million *meninos da rua* face increasingly brutal treatment from police who are using torture and violence to 'clean up the streets'.

Faustino shudders when reminded of reports of police brutality. The house in Washington Luis Street is safe and is also a kind of rehabilitation centre for children who have known no other life than the streets, he says. He and the other staff try to prepare the children for a different life.

'We can feed and clothe them, and give them somewhere to live, but we cannot wipe out the terrifying experience of liv-

ing alone on the streets', he says.

Fourteen-year-old Vitor Da Silva came to live at the house two years ago to escape continued battering from his stepfather. Many children leave home for similar reasons, or to relieve their families of an extra mouth to feed. Vitor is now preparing for school exams and plays in a local soccer team.

Earlier last year Faustino realized a dream when he took over another abandoned house from the authorities. With the help of a Catholic primary school in West London, he raised almost \$4,000 to renovate the house and set up a carpentry workshop that will eventually help the older children to generate funds for the project by restoring furniture. Faustino wants a network of similar projects throughout Brazil.

The children share household tasks and must either go to school or work. It's a condition of their stay in the house. Not all of them want to stay - some find the transition from life on the streets just too painful.

'I know that our houses are a drop in the ocean,' Faustino says. 'But we have a responsibility to give as many children as possible a chance of a decent life.' The 'Children's Republic' is doing just that.

Joanna Griffin

HEALTH

Superflush

Hi-tech hits the toilet

MEDICAL research is always coming up with new devices to deal with old diseases. One of the most intriguing is the result of marrying modern Japanese micro-electronic technology to an old and trusted household friend - the toilet.

Says Naoki Kajita, of Nippon Telegraph and Telephone Company: 'The toilet is perhaps the last household device to be modernized. Our invention will save patients many trips to the doctor's surgery.'

The sophisticated toilet - for which the Japanese technical name translates roughly as 'intelligent toilet first thing in the morning' - is designed to give its user a one-stop medical checkup.

When the user makes an early morning visit and flushes, the urine is elegantly swirled

around the ceramic bowl. There, electronic sensors measure the levels of sugar, protein, red blood cells and other substances in the urine. Less than five minutes later the results are displayed on a small screen. The user can also record pulse, blood



pressure and body temperature by poking a finger into a little hole in the toilet's armrest. As an added bonus, the seat is also a weighing machine. Once all this data is, at it were, in the can it is relayed via a modem down the telephone line for your doctor to

study the results.

Preventive medicine is critical to good health, if it is made widely available. But this modern marvel of technology will retail for around \$7,000. So, if you have a yen for it and are willing to spend more than a penny every morning you can give yourself a checkup as easily as passing water. For the Japanese the daily running costs will probably be cheaper than paying your doctor to make a home visit.

But, given that in the developing world many hospitals have no X-ray facilities and many health professionals have no essential equipment, it is strange to discover that instantaneous electronic urine testing has been high on the priority list of those responsible for developing new medical equipment. The criterion seems to be: if you can create a market, develop anything that sells, however useless.

Dr Sanjiva Wijesinha/Gemini

TREES

Going, going, gone

The rate of tropical deforestation has increased by 90 per cent during the 1980s, according to a Friends of the Earth report. In 1989 alone, an estimated 142,000 square kilometres was lost worldwide. The annual rate of deforestation in Cote d'Ivoire is more than 15 per cent. The country faces complete deforestation within eight years if present trends continue.

The resulting increased release of carbon dioxide and other greenhouse gases from forest burning will contribute about 18 per cent to the total global warming.

The shifting cultivator, the small farmer who ekes out a living on the forest margins is described in the report as 'the number one question in the future of the tropical forests – a question that is rarely raised, let alone answered.' Numbering between 300 and 500 million, small farmers now account for more than half the number of trees that are felled or burnt.

So ending the forest massacre has to begin by tackling the big issues of pervasive poverty, landlessness and population growth.

From Deforestation Rates in Tropical Forests and their Climatic Implications - A Friends of the Earth report by Norman Myers.

PHARMACEUTICALS

Promoting pills

Each American already spends nearly twice as much per head on their health as the French or Germans, and three times as much as the British. The absurd imbalance threatens to become worse as Upjohn, Pfizer, Bristol Myers and others are lobbying in the US to push the benefits of their brand name drugs in newspaper, magazine and TV adverts.

Until now advertising for prescription drugs has been in specialised medical journals. Doctors are uneasy at the possibility of new mass-market promotion; they say a demand is being created from patients who have insufficient pharmaceutical knowledge.

From The Economist, June 9, 1990



TELEVISION

TV, a downer

Viewers feel worse after watching TV; that's official. A 13-year study by the Universities of Chicago and Rutgers found that two-thirds of American sets were switched on for eight hours a day. The conclusion – based on a prolonged sampling of 1200 people – was: 'The longer a person watches TV, the more drowsy, bored, sad, lonely and hostile the viewer becomes.' Although many viewers watched TV to relax, the survey found people were more relaxed before they switched on the set.

From Consuming Interest, Australia August 1990

PESTICIDES

Chemicals wilt

Farmers in the US Midwest are reducing their use of chemical fertilizers, weed-killers and insecticides. 'I've been here 18 years and I am amazed at how many more conservation concerns there are today,' said an Iowa agriculture official. 'These people have to make a living off the land and they have to drink the water that's under it. They don't want to louse it up anymore.' According to an Iowa State College survey, 78 per cent of the state's farmers say that modern farming is too dependent on herbicides and insecticides. Many farmers are rediscovering the largely abandoned practices of crop rotation and manure spreading. Despite corn acreage increasing by ten per cent last year, nitrogen fertiliser sales dropped by more than ten per cent.

International Herald Tribune, 28.5.90

CENTRAL AMERICA

Swords to ploughshares

More than 11 tons of scrap metal from guns and other military hardware used by Nicaraguan Contra rebels is to be converted into artificial limbs for war victims.

The weapons, all supplied by the US in their destabilisation programme against Nicaragua over the last ten years, were handed over to the UN Observer Group in Honduras when the Contras were disarmed in April 1990. The artificial limbs coming from the scrapped guns will be for children disabled during the Nicaraguan civil war who live in refugee camps along the Honduran border.

From Reuters

SOUTH PACIFIC

Missile dump

One unwelcome peace dividend from the East-West thaw is a shipment of 100,000 nerve-gas missiles from West Germany for incineration on the tiny Johnston atoll in the South Pacific. Member nations of the South Pacific Forum grudgingly approved the shipment but they were worried that the move might 'set a precedent for the use of the Pacific as a toxic-waste dump'.

The Australian Prime Minister Bob Hawke urged the small Pacific nations to accept the chemical weapons for disposal – rather ironic given Mr Hawke's repeated warnings about environmental threats like the greenhouse effect to the South Pacific.

From the Sydney Morning Herald

HEALTH

Wisdom of Africa

Traditional cooking methods appear to be far safer than modern methods which health workers have been trying to persuade African women to adopt. Scientists, comparing differences in bacteria levels between traditionally stored and fermented food and freshly prepared food, found fresh food far more dangerous.

Bacteria levels were checked in samples of dough

prepared from maize that had been fermented for between one and three days in the traditional manner, and freshly prepared dough. In areas with contaminated water supplies less than half the samples of fermented maize dough contained bacteria, while almost all the samples of fresh dough did.

Yet health workers had been advising women to switch to fresh dough, especially for weaning babies – believing that diarrhoea-causing bacteria would be less of a threat to the infant. Obviously it is time for a rethink.

From The Lancet, 21 July 1990

THE WAR

The enemy of my enemy ...

Bangladesh has accepted a Pakistani offer to give it about 50 Chinese-built and locally modified F6 fighter-bombers. Earlier, Pakistan's military dictator, the late Zia-ul Haq, gave Bangladesh 16 of these aircraft. The latest batch will be transferred over the next few months when second-hand Mirage III fighter-bombers Pakistan recently bought from Australia are due to arrive.

Presumably such generosity might be because Bangladesh shares a long border with Pakistan's arch enemy, India.

From Far Eastern Economic Review, Vol. 150, No. 42

ENVIRONMENT

Snap, crackle and pop

Cereal giant Kellogg's is swimming against the tide of green awareness. Until 1983 Kellogg's used recycled board for their breakfast cereal packaging. Now the packaging is in 100 per cent virgin pulp folding boxboard. Kellogg's blame the change on the lack of sufficient waste paper to produce recycled board.

From The Food Magazine, Issue 11, Vol. 2 1990

"endquote"

**Rags make Paper
Paper makes Money
Money makes Banks
Banks make Loans
Loans make Beggars
Beggars make Rags**

Anon. 18th century.

Fifteen years of solitude

While making a documentary film on peasant organizations in Colombia, a peasant leader and the film's researcher were murdered. But their work lives on. Sarah Hobson, a member of the production team, writes this article from the research of the murdered journalist, Silvia Duzán.

It was 15 years ago that what the peasants call 'the criminal law of silence' began in Santander province, in the central Magdalena Medio region of Colombia. Nobody could say anything to anyone and nobody could say anything about anybody.

The peasants were caught in the crossfire of a conflict that has involved the army, communist guerrillas and right-wing vigilantes. But in 1987 the peasants took the initiative – and began an extraordinary process of dialogue with the factions that were making their lives an endless nightmare of violence, poverty, fear, silence and corpses carried away by rivers.

Miguel Barajas, an agronomist who had dedicated himself to the peasant cause, was determined to publicize what they were doing. He particularly wanted to narrow the divide between the efforts of intellectuals in the cities and those of the peasants in their mutual quest for peace.

The peasant peace process could easily have not happened at all. It began in May 1987 when right-wing paramilitary groups, backed by the army and local drug-barons, arrived in the area – adding to the problems created by the army itself and the guerrillas from the Fuerzas Armadas Revolucionarias de Colombia (FARC). The paramilitary informed the peasants that anyone who betrayed them would die. Two days later the same group of men turned up, accompanied by a captain in the army. They elaborated on their previous communication. 'From now on, you join us or you join the guerrillas or you leave the region or you die,' they declared.

At first people began to leave. Others joined the paramilitary. But then a new idea was put forward by some of the peasant leaders. How about staying put – on their own terms. If peasants were going to die they may as well die defending their own cause. A meeting was called. The first step was decided – to start a dialogue with the army, with guerrillas and with the paramilitary.

The peasants negotiated an agreement with the guerrillas that there would be no more killings. They then negotiated peace with the army, and started talks with the paramilitary. Then they began to organise the Peasant Association of Carare. A board of directors was elected, a town committee was organised. The peasants created a provisions store, bought two buses, lowered the cost of transport and started work on other projects that would benefit people in the community.

The guerrillas withdrew and both the

army and the paramilitary were kept at bay. As word spread the people began to return.

According to Miguel Barajas: 'We made it possible for people to talk and sing the way they wanted. Now, in our beloved region, no one dies in silence. Only one silence is allowed; the silence of guns. United, under the banner of the right to life, to peace, to work, we've freed ourselves from dogmas. We no longer look upon those whose ideas we oppose as enemies but as neighbours who may be able to help us in our search for solutions.'

For Miguel Barajas, education was central. The Peasant Association built a High School, encouraged the exploration of Carare Indian culture, built an archaeological museum and library, and established a link with the University of Los Andes in Bogota. News of their success reached the rest of the country: 'It is less costly to make peace than war,' ran one headline.

But peace was short-lived. In 1989 the guerrillas moved back into the area. The local army commander accused the peasants of collaboration and the paramilitary moved in. On February 26, 1990 Miguel Barajas was assassinated at point blank range, together with the President of the Association, José Vargas, the Secretary, Saul Castaneda, and radical Colombian journalist and writer Silvia Duzán. They were meeting with her to provide her with information for our film *Behind the Cocaine War*, which she was researching. Silvia Duzán was deeply concerned about escalating violence and human rights abuses in the country and was preparing a book on death squads. No one has been charged with the murders – and the investigation has been blocked by intimidation and a weak judicial system.

The assassination of people who campaign prominently for peace and justice has become a feature of Colombian life. But where one person is slain, another steps forward. Today the leadership of the Peasant Association of Carare is in the hands of Orlando Gaitán. Despite heavy hearts and a deep sense of loss, the Association is continuing to promote dialogue with all the armed groups to maintain the peace process and to secure their development plan. As Miguel Barajas said to Silvia Duzán: 'We will only stop accumulating sorrow the day the creative forces of the country win over the self-destructive ones.'

Sarah Hobson is executive producer for the film on which Silvia Duzán was working – *Behind the Cocaine War* (Produced by Equal Media Ltd. for Channel 4 TV, UK)

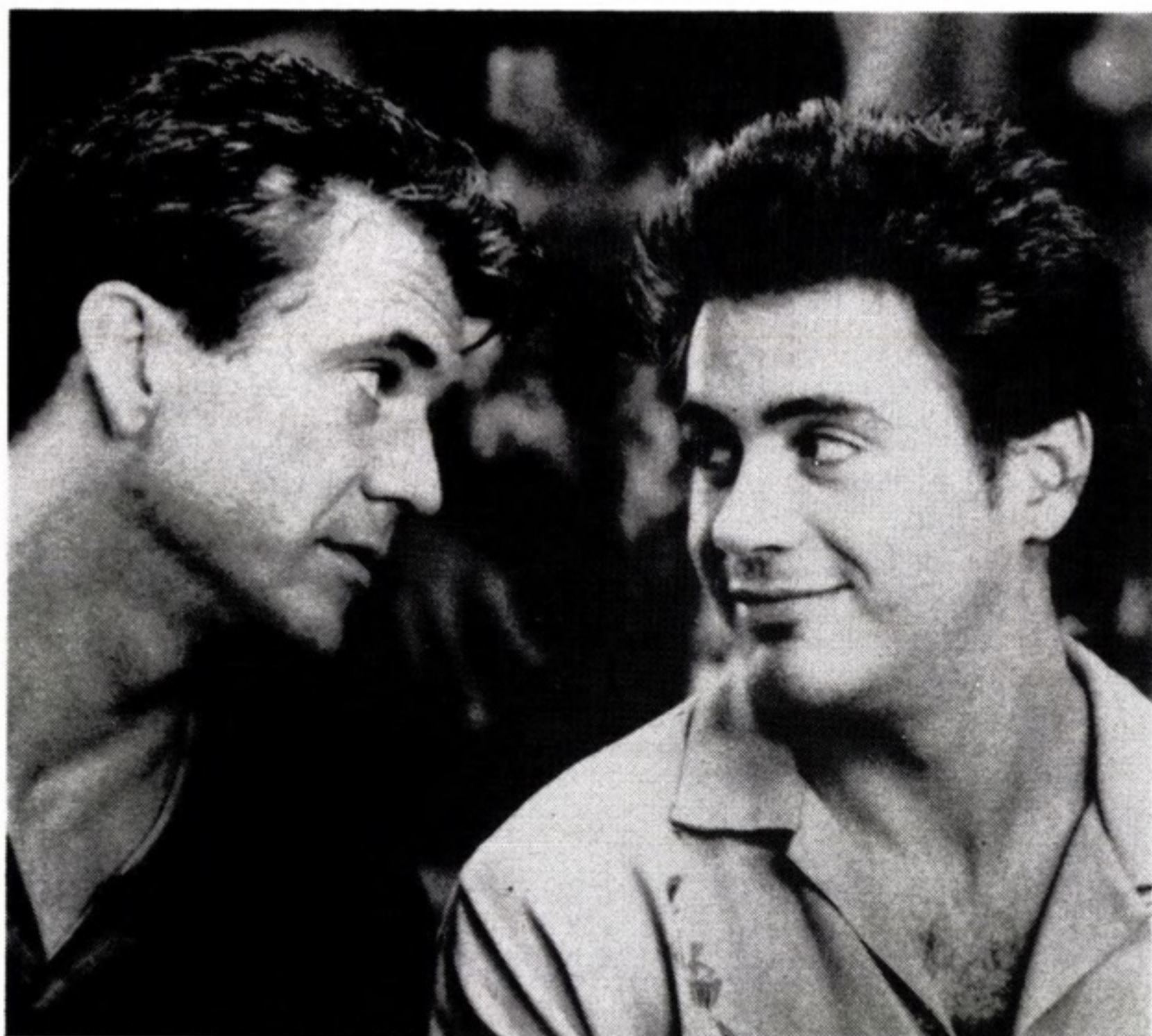


Journalist Silvia Duzán shortly before her death.

I think.

by Martyn Turner





Shoddy black comedy: wayward US heroes living it up in Laos.



Air America

directed by Roger Spottiswoode

Back in the late 1960s the United States was fighting an secret war in Laos, Central to its clandestine operations was Air America; an airline financed and staffed by the CIA. This movie is a shoddy attempt to make a black comedy at the expense of an episode of real history. Mel Gibson and Robert Downey Jr are the two wayward individualists winging their way through a lot of hair-raising low-level flying while attempting to get the better of their too obviously foolish superiors and the local drug-running warlord.

With a much more incisive script *Air America* could have been another *M*A*S*H*. Unfortunately where Robert Altman's 1970 movie was filled to the brim with corrosive satire at the expense of government propaganda, military doublespeak and bureaucratic authority, this coy and politically timid film chooses a much more shallow route, offering itself as a kind of *Good Morning Vietnam* with aeroplanes.

Mel Gibson is no more crazy than he is in most of his films; the local population divides itself all too neatly into bar girls, cute little orphans and a corrupt general (inevitably Burt Kwouk from the Pink Panther movies); and in the final sequence there's room aboard Mel's plane for all the passive good folks to get out.

The spectacular aerial stunts constantly upstage the stars and overall this is formula

Hollywood at its very worst. For context there are a few snippets of Richard Nixon and pop songs like The Rolling Stones' *Gimme Shelter*. For analysis there's Gibson laughing far too much at his own jokes ('If you can't laugh at war what's the use of fighting?')

Presenting the war in South East Asia as a kind of exploding theme park, *Air America* is one of the worst films on the subject since *The Green Berets*. At least John Wayne's film took a discernible point of view: the ideas on offer here wouldn't pass muster in a James Bond movie.

Politics ☆
Entertainment ☆

The Fool

directed by Christine Edzard

From the director of *Little Dorrit*, *The Fool* is a vastly detailed recreation of the extremes of life in 1850s London. Wealth and poverty exist side by side in separate worlds but mediating between them is one inquisitive character who leads a double life. Derek Jacobi's Mr Frederick is a completely unassuming theatre clerk who goes about his menial business without attracting the slightest attention to himself. However, a change of clothes, a much more assured manner and a commanding tone of voice and he's transformed himself into Sir John, the life and soul of any exclusive social gathering and an apparently impeccable source of profitable financial advice.

Inspired by and drawing upon the researches of Henry Mayhew, *The Fool* harnesses his exhaustive documentation on the life of London's poor to a somewhat far-fetched but highly

moral storyline. Wealth creation wilfully divorcing itself from social responsibility and the vast gulf separating the rich from the poor – 'a discrepancy unendurable' – are the issues which take over Mr Frederick's life. But the deeper he immerses himself in them, the more he is in danger of being seduced by the exhilaration of his charade.

The Fool is meticulous and vastly impressive in the way in which it conjures the two social extremes of 1850s London. Examples of deprivation, privilege and hypocrisy are amassed to such an extent that the film becomes an unwieldy if very attractive victim of its own success. Edzard is so keen to pack her movie with a weight of detail and characters (well over 150 speaking parts) that it much more often resembles a colourful tableau than a narrative.

This is a slow and somewhat repetitive experience but Jacobi's two performances are as accomplished as they are enjoyable, while throughout his accusing finger points tellingly as much at the business ethics of today as at those of a century ago.

Politics ☆☆☆☆
Entertainment ☆☆☆



Poverty and the Planet

by Ben Jackson (Penguin)

'There is no such thing as a free lunch.' Africans, Asians and South Americans have been constantly reminded that they are indebted to the so-called First World for providing their initial free lunches – models of democracy, education and development that they were supposedly bequeathed along with their independence. They have been paying back the bills ever since.

In *Poverty and the Planet*, Ben Jackson launches into an analysis of why the world is as it is today. Subtitled *A Question of Survival*, one of his major concerns is that we are now at a crossroads: humanity has now got to choose between some form of regeneration of the world's natural resources or self-destruct. And where do the poor fit into this scenario?

Jackson sees the Third World as providing a catalyst for ecological action. For too long minority elites have been raking in the benefits from 'development programmes' and aid packages. The poor have been

largely ignored by the official donors of international aid, who see industrialized development as more important than providing for a rural peasantry and urban poor. Governments are caught up in the myth that 'self-sufficiency' equals bigger technology-based schemes which are supposed to boost the economy. And ecological devastation is fuelled by economic dependence on the global network of demand and supply.

Jackson has a punchy journalistic style which keeps jargon to a minimum yet never loses sight of the fact that this book is a serious assessment of poverty and the ecological implications of global destitution. He has a real passion about his subject and yet knows how to make difficult economic and political concepts understandable without resorting to the simplistic. As a result this book stands out from the ever-richer harvest of development literature.

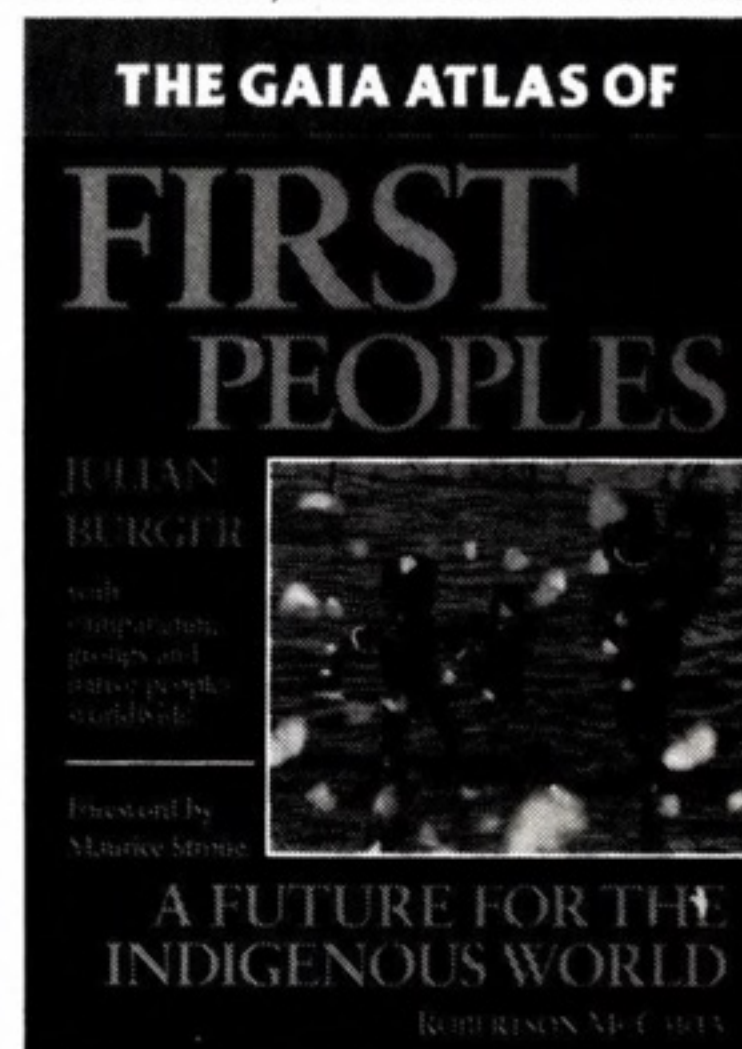
Politics ☆☆☆☆
Entertainment ☆☆☆

Gaia Atlas of First Peoples

by Julian Burger (Robertson McCarta)

1992 marks the 500th anniversary of Columbus' 'discovery' of the Americas. It will not be celebrated by the indigenous peoples of the New World whose forebears were marginalized and murdered. And for indigenous peoples the world over 1992 will be a time to reflect on past and present abuses – and on future strategies for dealing with them. Proud resistance in recent years has gathered pace.

There are over a quarter of a billion indigenous peoples in the world today, split into 5,000 cultural groups from Amazonia to Scandinavia, India to Aotearoa/New Zealand. They are in the front line of the ecological crisis. The *Gaia Atlas of First Peoples* is as complete an introduction to them as you could wish, all offered in a clear,



bold graphic style, uncluttered and accessible.

Its first section looks at the indigenous way of life the world over: the close relationship with the land and its ecosystems, social structures based on co-operation not competition. Part Two is a disturbing account of the effects of 'progress'. And *Alternative Visions* concludes the analysis with a look at the continuing struggle for self-determination, legal rights to land and the preservation of the environment.

Perhaps most importantly **First Peoples** focuses on the lessons we can learn from them. The more than five billion people on our planet cannot all live as hunter-gatherers but it is

equally clear that we cannot pursue our present course of development. Indigenous peoples possess a collective wisdom drawn from experience which we forfeited long ago and which may be indispensable to our own survival.

Of his struggle to preserve the rainforests of Brazil (curtailed by an assassin's bullet) Chico Mendes said: 'At first I thought I was fighting to save rubber trees, then I thought I was fighting to save the Amazon rainforest. Now I realize I am fighting for humanity.' And the demise of the first peoples will surely herald our own.

Politics ★★★★★

Entertainment ★★★★★

★ MUSIC

Gula Gula

by Mari Boine Persen (*Real World*)

As our concept of world music enlarges, so we begin to realize that it doesn't mean just African township jazz or Asian devotional pieces but also music from areas of the rich world unaccounted for in the Transatlantic rock'n'soul swamp. Mari Boine Persen is a traditional singer from the Sámi people of 'the Arctic part of Europe, so far north it is often missing from the weather maps on television'.

The Sámi (derogatorily known as Lapps) are scattered through the northernmost parts of Norway, Sweden, Finland and Russia and have been ignored and oppressed for centuries. This is reflected in the bitter-sweet lyrics of *Oppskrift for Herrefolk* ('Recipe for a Master Race'), which reflects on Mari's status as an 'inferior Lapp' woman in Norwegian society.

Sámi traditions loom large

here but their ancient truths have a direct relevance to modern world problems: 'Hear the voices of the foremothers... They ask you why you let the earth become polluted, poisoned, exhausted'. These words are sung to Sámi drums and tuned percussion, mixed with more orthodox rock instrumentation to ghostly effect.

Inevitably her two most popular pieces in wider Europe so far have been those most akin to Western tastes: the title track and *Du Lakkha*, a melodramatic instrumental in which a breathy voice plays a major part. But the rest of the album is even more rousing with its emotive pitch and ritualistic chanting. It will be interesting to see if Mari Boine Persen's future work is as extremely individual, as rooted in her Sámi background as *Gula Gula*.

Politics ★★★★★

Entertainment ★★★★★

★ STAR RATING

Excellent	★★★★★
Very good	★★★★
Good	★★★
Fair	★★
Poor	★

CLASSIC

Earth

...being the book that exploded the myth of rustic romance

I PERSIST in believing myself in better mental health in the English countryside than when working in London: the notion of a sane nature supporting a humane society is real to me. On the evidence of Emile Zola's *Earth* I have little grounds for this.

Zola had little doubt that peasants loved the land. 'Fouan... had worked so hard, his passion for the land had been so fierce that his body was now bent as though ready to return to the earth he coveted and possessed so violently.'

This was not the language in which nineteenth-century novelists normally considered agricultural relations. But Zola knew his subject. In the 1870s he toured throughout the Beauce – the rich agricultural lands surrounding Chartres – exploring the interdependence of French peasant society and the land supporting it. *Earth*, the story of families in a small Beauce village, was one of a series of 20 novels attempting a specimen cross-section, a 'natural and social history' of five generations, peasant and bourgeois.

Unlike so many family sagas, Zola's is entirely devoid of romance, uplift or any rhetoric of honest poverty. In this society property and sex are entangled, the protagonists barely distinguishing between gaining a lover and gaining his/her land. And the rare instances of love as more than brute lust are soon decayed by the miserable waiting for majority and the property it might bring.

Zola's characters would readily kill their own parents before poverty got them first. The central figure, Buteau, suffocates his father and then burns him: it sorts out the inheritance. When another father dies of more natural causes, all attempts at filial affection or dutiful mourning are quite destroyed by a hailstorm. His daughter cries: 'Are the peas spoilt? Good God, what about the fruit and the lettuces?' She lifted her skirts and ran through the rain; the dead man was abandoned, lying in the empty kitchen.'

Human birth is but another form of husbandry; a woman goes into labour on a dark night just as, in the cowshed, the vet is aborting one calf and saving a second. For a brief moment there is joyous laughter – but the baby is a girl and that night the disgruntled father attempts to

rape his wife's sister. A sound reason for sibling solidarity, you might imagine, but the sisters are disputing an inheritance and at the end of the novel the wife connives at the repeated rape – successful this time – and the murder of her sister (for her land of course).

This is Arcadia turned nightmare, the rustic joys of the wine harvest peopled with drunken boors and forcedly pregnant women. Zola was obviously anything but a pastoral idealist. To the bourgeois reading public of nineteenth-century Britain and France, country life was something to romanticize, glorify and stay well clear of. When *Earth* was first published in France the sexual violence in it led to accusations that it could only have been written by a man who was himself impotent. Victorian England, more used to sweetly warbled ditties on rural themes by Poets Laureate, prosecuted the publisher for obscenity. It's not that the public couldn't face the idea of squalor in their midst – Charles Dickens had an enormous magazine following. But Dickensian villains were endlessly redeeming themselves with demonstrations of love and charity; Zola's never do, being driven only by primitive lust and greed.

Zola was a ferocious campaigner and polemicist whose pamphlet *J'accuse* launched the campaign to rehabilitate Captain Dreyfus and to counter anti-semitism in French public life. His many novels flay the industrialists, mineowners, lecherous aristocracy and other exploiters of the poor. Coming from such a writer, a country boy himself, *Earth* is particularly upsetting. He is uninterested in ascribing blame to people higher up the social hierarchy. Zola's characters see only the Earth itself as pertinent. The bourgeoisie seem like a faintly ridiculous irrelevance, a distant world of feeble pretension and respectable prostitutes.

How can such a history be readable? Well, for all their squalid villainy the characters are oddly sympathetic. They are alert, uncompromising and consistent. There is no hypocrisy about them; they become contemptible only when they sweet-talk each other. They are powerful, they meet their situations head on, the ferocity of their actions matching the harsh demands of agricultural survival. There is a perverse nobility about them.

And for all their faults I find them peculiarly preferable to the present-day landowners of the peasantless English countryside whose smug mastery of the land is no less profit-ridden than Buteau's, whose weekend tranquility is dependent on a fragile moneyed luck, not on any harmony with nature.

Jo Hugh-Jones

Earth by Emile Zola

Nigeria



Photo: C. Bavagnoli/FAO

Leader President General Ibrahim Badamasi Babangida

Economy GNP per capita US\$ 290 (US \$19,840)

Monetary unit: The naira

Main exports: Oil and cocoa. After 1990 harvest, only processed cocoa will be exported. Other agricultural exports are banned under the Structural Adjustment Programme which seeks food self-sufficiency. Smallholders grow sorghum, maize, cassava, yams, millet, rice and wheat. Mining of coal, columbite, tin, iron ore and gold. Reserves of liquid natural gas could reverse Nigeria's economic decline.

People 110 million

Health Infant mortality 103 per 1,000 live births (US 10 per 1,000)

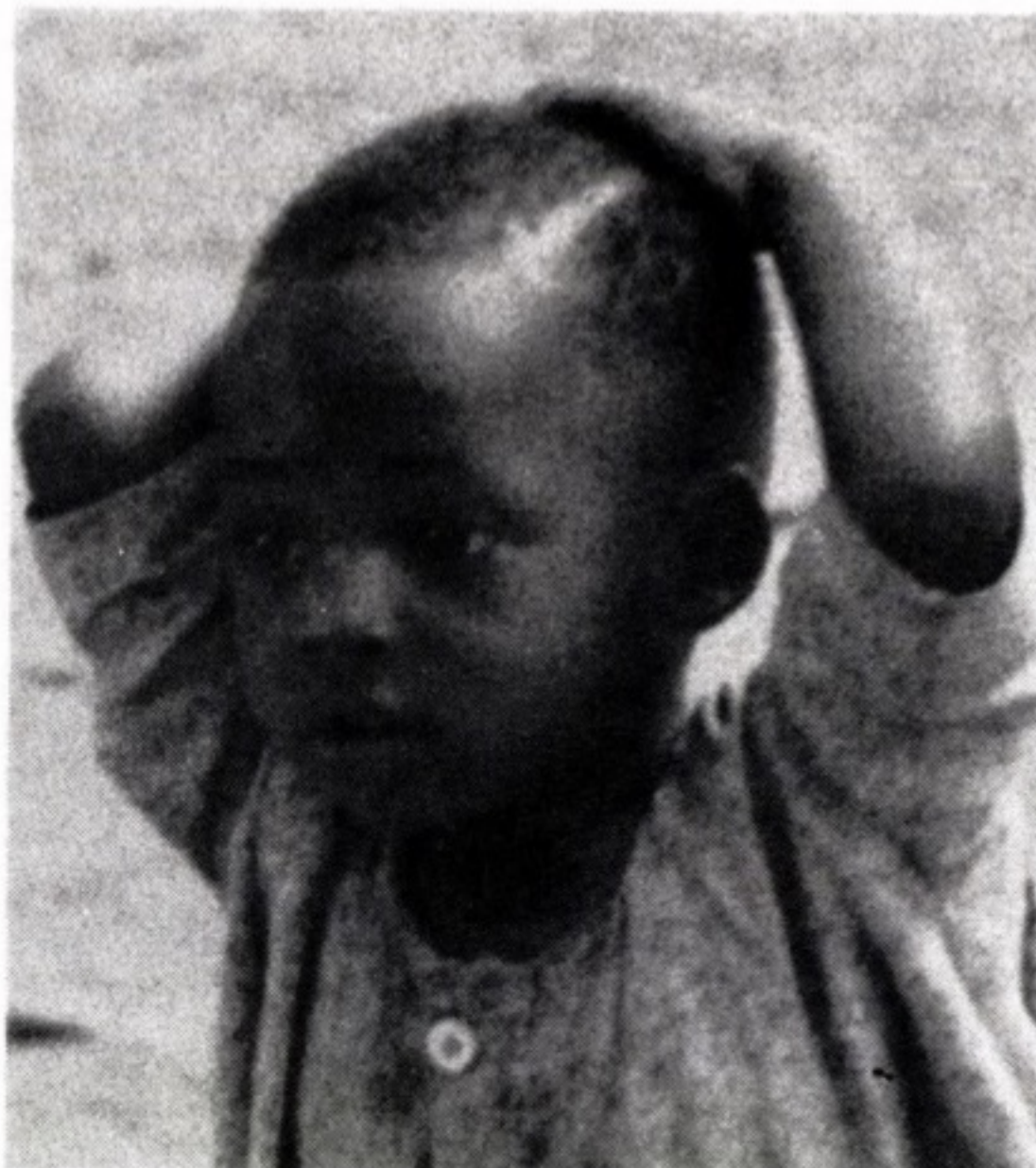
Culture Hausa, Yoruba and Igbo speaking people dominate the North, the West and the East respectively but Nigeria's minority peoples combined outnumber the main three groups and make it impossible for any one ethnic group to dominate the others.

Religion: Muslim and Christian.

Language: English the official language but all three main languages taught in schools.

Sources: World Bank Report 1990, Population Crisis Committee World Survey 1989.

Last profiled in August 1980



FIVE coups, civil war and austerity; Nigerians have experienced all three in their 30 years of independence, but most agree that austerity is worst of all. For half of Africa's most populous nation is under 15 and cannot remember the war which ended in 1970. Their offspring could swell Nigeria's population to half a billion by the year 2030, to become the world's third largest nation after China and India.

The prospect horrifies government planners, who have toned down grandiose development plans born before civilian politicians plundered the nation's treasuries in the early 1980's and oil prices fell to eight dollars a barrel in 1986. After the civil war, unity between Nigeria's over 250 linguistically distinct ethnic groups was cemented with oil money.

In 1986 Nigerians rejected a bail-out loan from the International Monetary Fund (IMF). Nevertheless an IMF-approved reform programme was introduced to stimulate agricultural self-sufficiency and non-oil exports. It

involved greatly devaluing the currency, the *naira*, to one tenth of its 1985 value; removing government subsidies, and privatising government enterprises.

The international financial community is full of praise for Nigeria's structural economic reforms and have granted debt rescheduling concessions on a \$30 billion debt contracted in the oil-boom days. But reform has failed to attract the desired foreign investment. Sixty percent of Nigeria's food supply is still being grown by peasant women farmers, who despite being recently discovered as the pivot of meaningful rural development are yet to receive significant assistance.

Debt servicing swallows a third of Nigeria's annual export earnings, and income per head has fallen from \$860 in 1982 to \$290. Inflation is officially running at 51 per cent and in 1989 President Babangida's government, which came to power on a human rights platform, resorted to detention without trial to silence critics of its economic policies. Skilled Nigerians, particularly doctors, are leaving the country. Even beggars at Lagos international airport reject the *naira* and demand dollars.

Hard times lead to unrest and could derail the government's programme to return Nigeria to civilian rule by 1992. Yet President Babangida has managed to survive every economic and political crisis faced so far. He has banned and marginalised old politicians and wet-nursed two new political parties, to take over from the soldiers. If he successfully concludes his reforms he may well go down in history as the country's greatest leader and one worthy of his nickname in the local press: 'Maradonna'.

Elizabeth Obadina

At a glance



INCOME DISTRIBUTION

**



Poverty for the 80 % in rural areas. Increasing 'yuppies'.

1980: *

SELF-RELIANCE



Manufacturing dependent on import; export of grains banned to encourage food self-sufficiency

1980: ***

POSITION OF WOMEN

**



Nigerian women ranked sixth worst off, with only Mali lower, in Africa

1980: **

POLITICS

Military government pledged to civilian democracy by 1992



1980

LITERACY

*



42 % despite decade of primary education; enrolment falling

1980: **

FREEDOM



Easing of detention without trial

1980: ***

LIFE EXPECTANCY

**



51 years Among the world's lowest

1980: *



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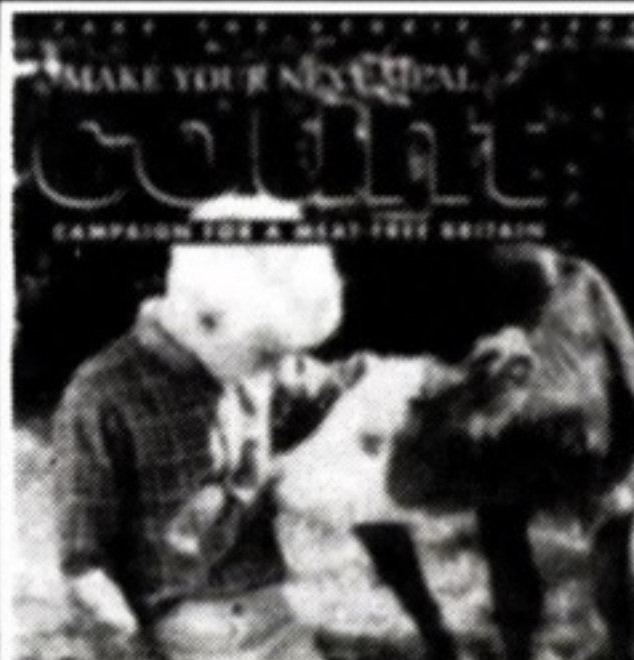
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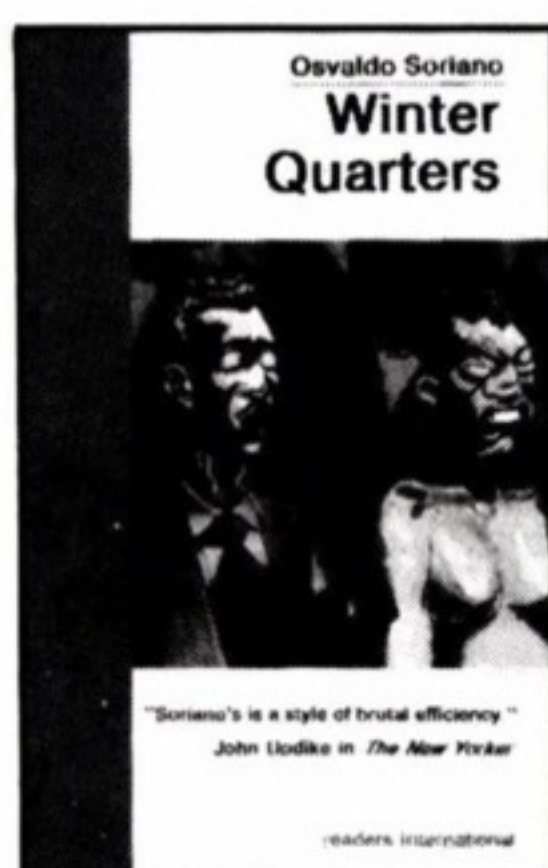
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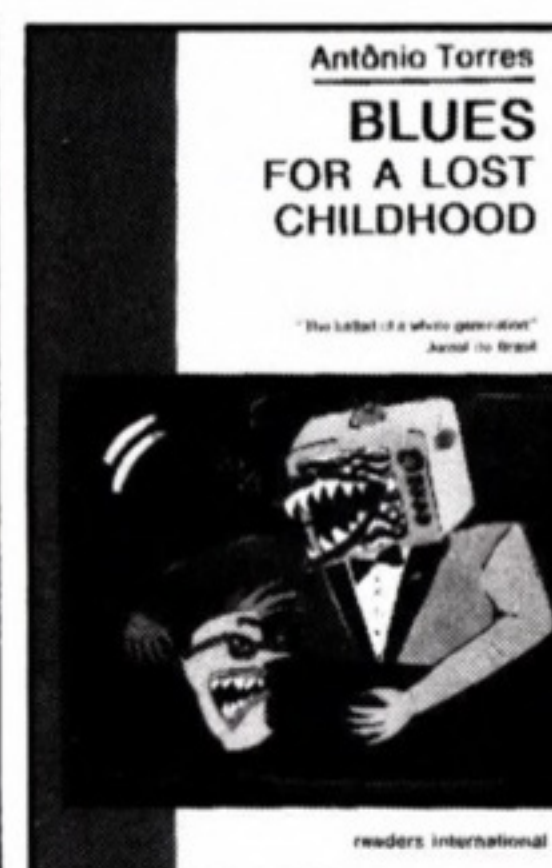
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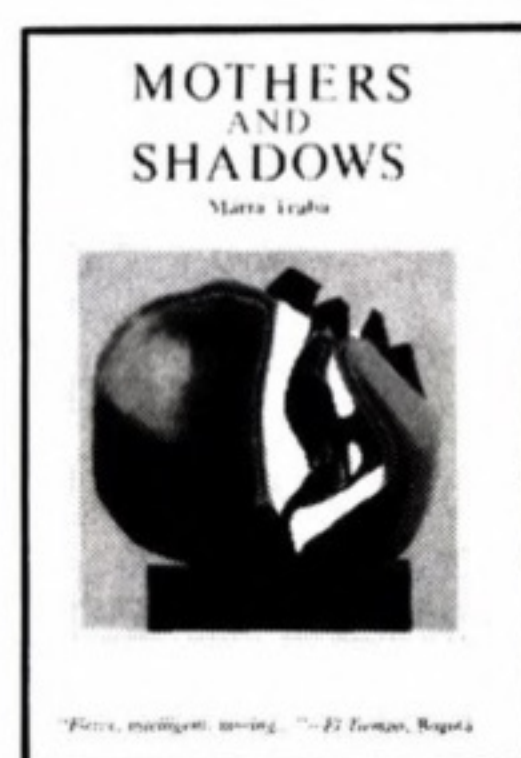
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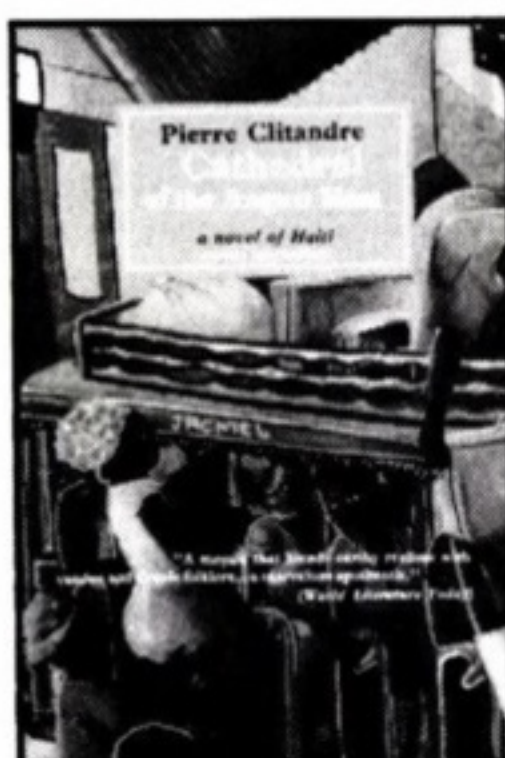
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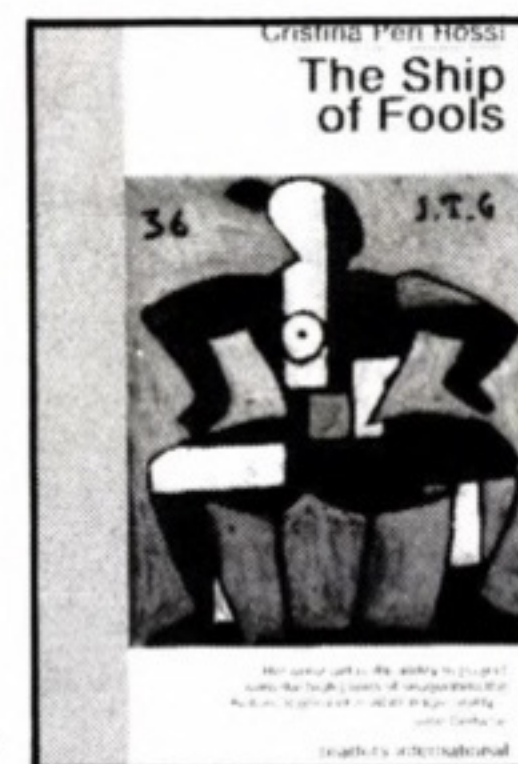
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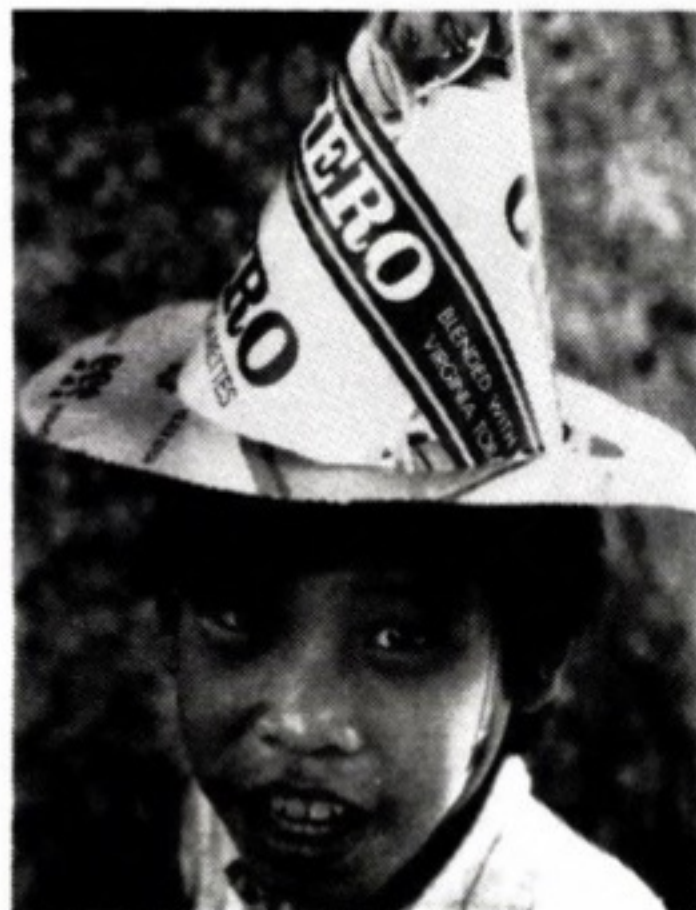
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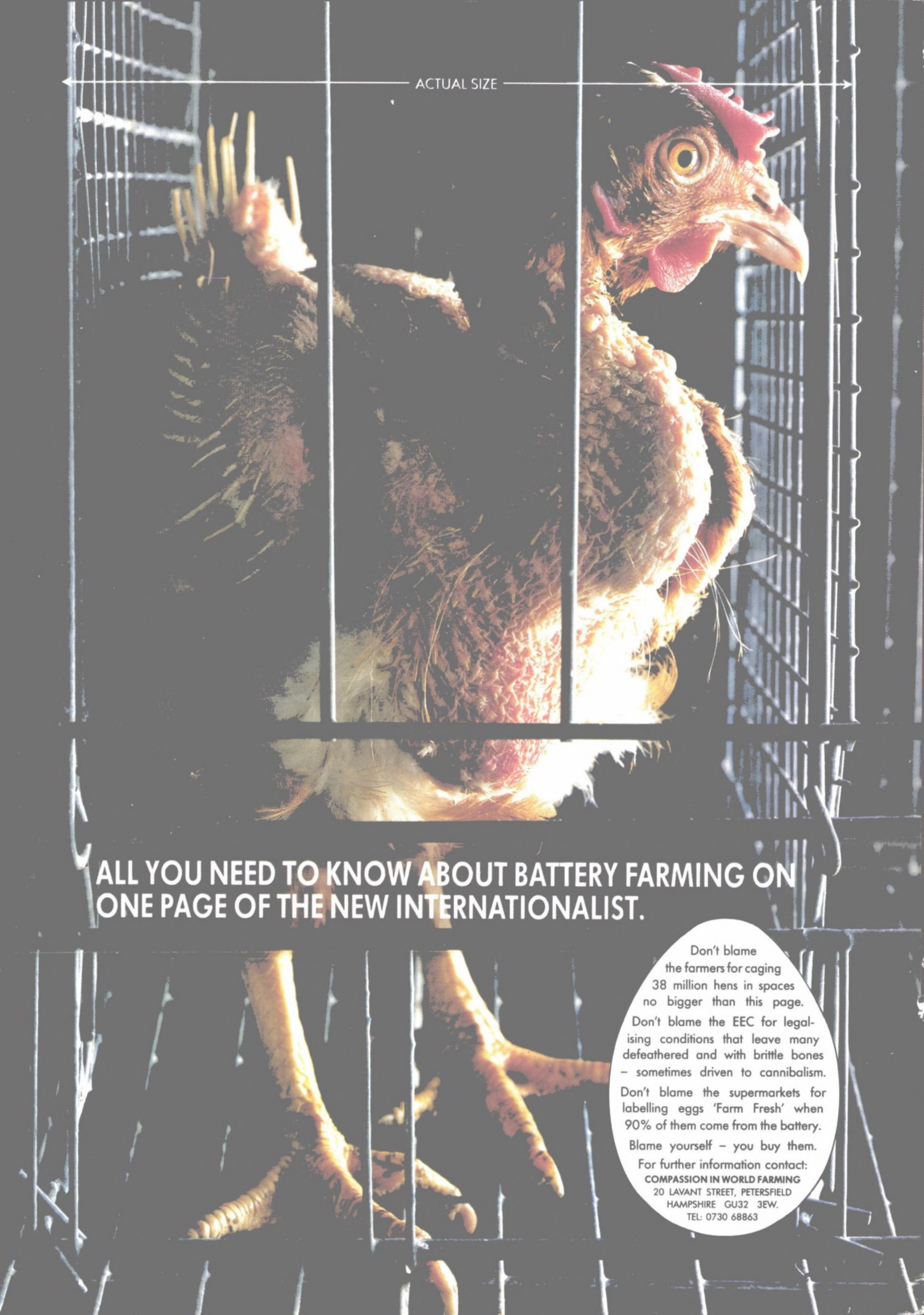


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